

William Tyndar

le otherwyle called wil-

lam Tyndar vnto the
Reader.



Grace peace, and increa-
se of knowledhe, in our
Lorde Iesus Christ, be
with the reader, & with
all that call on the na-
me of the lorde vnfa-
nedly and with a pure

conscience. Amen.

Let it not make the dispeare nether yet
discourage þo Reader, that it is forbede
in payne lyfe, and goodes, or that it
is made breakinge of þ kynges peace or
reason vnto his hyghnes, to reade the
worde of thy sowles health. But moch
rather be bolde in the lorde, and confor-
te thy soule. For as moch as thou art su-
re, & hast an eydent toke thorow such
persecution that it is the true worde of
god, Whych worde is euer hated of the
worlde, nether was euer without perse-
cution (as thou seist in al the Royes of
the Bible both of the newe Testamet
& also of the olde) nether cā be, no moare
than the sonne can be without his light
and for as moch as contrary wyle thou
be sure that the popes doctryne is not

The natu-
re of gods
worde is
to be per-
secuted.

The po-
pe is co-

3. ii. of god

To the reader.

and of god, whych as thou seyst, is so aggre
recreaueth able to the worlde, and is so recreaued
and perse of the worlde, or whych rather so recrea
cuteth.

ueth the worlde, and the pleasures of
the worlde, & seketh nothing but the pos
sessions of the worlde, and auctorite in
the worlde, & to beare a rule in the worl
de, and persecuteth the worde of god, &
wyth all wylpnes dyspucth the people
from it, and wyth false and sophistricall
reasons maketh them ascerde of it: pee
curseth them, & excommunicateth the, and
bringeth the in belefe that they be dam
ned, yf they loke on it, and that it is but
doctryne to deceaue men, and moueth
the blynde powers of the worlde to slep
wyth fyre, water & swerde all that cleue
vnto it. For the worlde loueth that
whych is hys, & hateth that whych is
chosen oute of the worlde to serue God
in the spyte, As Christ sayth to his dis
ciples Ihon xv. Yf ye were of the worl
de, the worlde wolde loue hys owne.
But I haue chosen you out of the worl
de and therfore the worlde hateth you.

John. 15. 19.

God de
fendeth
hys doc
trine hym
selfe.

Another cōfort hast thou, that as the
weake powers of the worlde, defende
doctryne of the worlde, so the myghy
power of god defendeth the doctryne of
god. Whych thyng thou shalt curde
lo pceauie, yf thou call to mynd
ful dedes, which god hath euer wrought
for

for his worde in extreme necessyte, sens
the worlde began, beyounde all mā
reason. Whych are wyrtten as Paule
sayth. Rom. xv. For our lerninge & not
for oure deceauinge, that we thorow pa
cience and conforste of the scripture,
myght haue hope. The nature of gods
worde is to fyght agensst ypcryptes. It
began at Abell, and hath cuer sens con
tinwed, & shall I doute not, vntyll the
last daye. And the ypcryptes haue all
waye the worde on theyr sydes, as thou
seyst in the tyme of Christe. They had
the elders, that is to wete the rulers of
the Jewes, on theyr syde. They had By
late, & the Emperours power on theyr
syde. They had Herode also on theyr sy
de. Moare ouer they brought all theyr
worldly wysdome to passe and all that
they coulde thynke or image to serue for
theyr purpose. Fyrst to feare the people
wyth all, they excommunicated all that
beleued in hym, and put them out of the
teple, as thou seyst. Jhon. ix. Secondly
they founde the meanes to haue hym co
demned by the Emperours power & ma
de it treason to Cesar to beleue in hym
Thirdly they obteyned to haue hym
hāged as a thefe or a moztherer, which
after theyr hely wysdome was a cause
aboue all causes, that no man shoulde
beleue in hym. For the Jewes take hys

Rom. 15. 4

Gods
worde
fyghteth
agaynst
ypcryptes

How our
master
Christe
was entre
ated.

John 9. 22
The craft
of the ypo
cryptes.

John. 19. 12.

Mat. 27. 38.
Luka. 23. 33.

To the reader.

Deut. 21. 23

for a sure tokē of euerlasting damnation
on yf a man be hanged. For it is writtē
in theyr lawe. Deut. xxi. cursed is whoso
so euer hangerh on tree. Moyses also
in the same place commaundeth, yf any
man be hanged, to take hym downe the
same day & bury hym, for feare of polluting
or despyling the contry, that is,
lest they shulde bringe the wrath & curse
of god vpon thē. And therfore the wycked
Jewes them selues, whych wylth so
venomous hate persecuted the doctrine
of Christ, & dyd all yf same that they
coude do vnto hym (though they wolde
sayne haue had Christ to hange still
on the crosse & there to rotte, as he shulde
haue done by the Emperours lawe,
yet for feare of despylynge theyr Sabboth
& of bringinge the wrath & curse of god
apon them) begged of Pylate to take
hym downe. Ihon. xix. Whych was ag-
genst thē selues. Finally whē they had
done all they coude, & that they thought
sufficient, & when Christ was in the her-
te of the erth & so many bylles & pollar-
es aboute hym, to kepe hym downe and
whan it was past māns helpe: thē helpe
god. Whan man coude not bring hym
agayne f Gods trueth sette hym agayne.
The othe that god had sworne to
Abraham, to Dauid & to other holy fa-
thers & prophetes repled hym vp agayne
to blesse

Iohn. 19. 31

Math. 12. 40

Gods
trueth wyl
keth won-
ders & ma-

To the reader

For, iiii

to blesse & to saue all that beleue in hym keethe the
Thus became the wysdom of the ppo: wysdome:
crites, folishnes. Lo thys was wyttten of the ppo
for thy lerninge and comforte. crites fo:

How wonderfully were the chyldren lyshnes.
of Israell locked in Egypte In what The cape
tribulation, cōbraunce & aduersyte we: tiste of
re they in? The londe also that was pro the Israe
myledthē, was ferre of, and full of grea lites vn:
te crites, walled wyth hyl walles by der Phā: 29
to the skye, and enhabited wyth greate rao.

geauntes, yet gods tructh brought thē
oute of Egypte & planted them in the
lande of the geauntes. Thys was also

wyttē for our lernynge. For there is no
power agent Gods, nether any wysdo
me agent gods wysdom, he is stronger
and wyser thē all hys enymes. What

holpe it Pharao to drounde the mē chil
dren? Ho lile, I feare not, shal it at the
last helpe the Pope, & hys Bishops to

burne our I mē chylde whych manful:
ly cōfesse that iesus the lordē, & that ther
is no nother name geuen vnto men to

be saued by, as Peter wittifieth. Act. iiii
who dyed by the redsee (who slew Go
llas: who dyd all those wonderfull dea
des whych thou readest in the Wybler

who delpyered the Israelites euermore
from thialdome and bondage, as sone
as they repēted & turned to god. Faith

deceyly and gods tructh, and the trust in
A. iiii. the

Rom. 15.4

Exod. 1.22

Pharao
slepyth the A. 4. 12
men chyl:
derne.

To the reader

promes which he had made. Reade the
Heb. the xi. chap. for thy consolacyon

How mo-
les confo-
seth the
Israelys

When the childre of Israel were re-
ady to dispeare for the greatnes & mul-
titude of the Beautes Poples confo-
ted them euer sayeng. Remembze what
your lozde god hath done for you in egi-
pte his wonder full plages his miracles
his wondres his myghty hand his stret-
ched out arme, & what he hath done for
you hitherto. He shall destroye them he
shall take theyr herres from them, and
make the feare, and flee before you. He
shall wozme the & steepe by a tēpest amo-
gs them. and scatter them, and bring the
to nought. He hath swozne, he is true
he wyll fulfyll the promes, that he hath
made to Abraham, Isaac, and Jacob.
Thys is wrytten for our lernynge. For
verely he is a true God, and is our god
as wel as theirs, and his promyses are
wryth vs as well as wryth them, and he
presēt wryth vs as well as he was wryth
them, If we aske we shall obteyne, yf
we knocke he wyll open, yf we seeke we
shall fynde yf we thyrst, hys trueth shall
fulfyll oure luste. Chryste is wryth vs vn-
tyll þe worldes ende Mat. the last. Let þe
lytle flocke be bold therfore. For yf god
be on oure syde what mater maketh it
who be agens vs be they byshopps, car-
dynals, popes or what so euer names
they

Gods
trueth
fyghteth
for vs.
Mat. 7. 7. 8.

Math. 28. 20

Rom. 8. 31.

To the reader.

.Jo. v

they wyl. Marke thys also yf god sende
the to the see, and promyse to go wyth
the, and to byynge the safe to lande, he
wyl reyse vp a tempest agenste the to
proue wether thou wylt abyde by hys
worde, & that thou maist feale thy fayth
& perceaue hys goodnes. For yf it were
allwayes fayre wether, and thou neuer
brought into such seopardy whence his
mercy only deliuered þ, thy faith shuld
be but a presumption and thou shuldest
be euer vnthankfull to God, and mer-
cylesse to neybour

God
tryeth the
fayth of
hys chyl-
dren.

If God promyse ryches, the waye
thereto is pouerte. Whom he loueth him
he chasteneth whō he exaleth he casteth
downe, whom he saueth, he damnethe
 fyrste. He byyngethe no man to heuen,
excepte he sende hym to hell fyrst. If he
promyse lyfe he slepyth fyrste, when he
slypeth, he casteth all downe fyrste. He
is no patcher, he can not bulyde on a no-
ther mans foundatiō. He wyl not work
vntyll all be past remedye, and broghe
vnto such a case, that mā maye se how
that hys hande, hys power hys good-
nes and trueth hath wrought all togy-
ther. He wyl let no man be partetaker
wyth hym of hys prayse, and glorie.
Hys workes are wonderfull, and con-
trary vnto mans workes.

God wor-
keth backe Heb. 12
warde v. 6.

Gen. 35. 1

Isa. 42. 8 & 48. 11.
psal. 111. 2.

who euer saue he deliuered hys owne
sonne

A. v.

To the reader.

Rom. 8.

Sonne, hys onlpe sonne, hys dere sonne,
vnto the deeth, & that for hys enymies
sake, to wyne hys enympe, to ouerco-
me hym wth the loue, that he myghte be
loue. and loue agayn, and of loue to do
lykewyse to other men, and to ouerco-
me them wth well doyng.

Joseph
Gen. 37. 9.

Joseph sawe the sonne and the mone
and. xi. sterres worshippinge hym. Per-
uerthelesse yer that came to passe, god
layd hym wher he coulde nether se son-
ne, ner mone, nether any sterre of the
skye, and that many yeres, & also vnder-
serued, to nurtoure hym to humble, to
make & to teache hym Gods wayes, & to
make hym apte & mete for the rowme
and honour agens^t he came to it, that he
myght perceaue and feale that hit was
me of God, and that he myghte be strō-
ge in the spyte, to mynister it godly.

Exod. 3. 8. & 33. 3.
Israelites

He promysed the chyldre of Israel a
londe wth riuers of mylke & hony. But
brought the for the space of fourty yeres
into a lōde where not only ryuers of
mylke and hony were not, but wher so
much as a droppe of water was not, to
nurtoure thes to teach the, as a father
doeth his sonne, & to do the good at the
later ende, & that they myght be strōg in
theyr spytes, & soules, to vse hys graces
and benefices godly & after hys wyll.

Heb. 12. 6. 7.

David
1 Sam. 16. 1-13.

He promysed Dauid a kingdome, &
immediatly

To the reader.

fol. vi.

Immediately stered vp kynge Saul agēst hym, to persecute hym, to hunt hym, as medo hares with grehoundes, & to feret hym out of euery hole, & that for the space of many yeres, to taine hym, to meke hym, to kyll his lustes, to make him feele other mens dysleases, to make hym mercifull, to make hym vnderstonde that he was made kynge to mynister & to serue hys byetherne, & that he shulde not thynke that his subiectes were made to mynister vnto hys lustes, and that it were lawfull for hym to take a waye from them lyfe and goodes at his pleasure.

¶ That oure kynges were so nurtured now adayes whych oure holy byshoppes teache of a farre other maner, sayenge, your grace shall take your pleasure ye take what pleasure ye lust spare nothyng we shal dyspence with you we haue power, we are gods byears. And let vs alone wpyth the realme we shall take payne for you and se that no thinge be well your grace shall but desende the sayth onely.

¶ Let vs therfore loke dyligently wher vnto we are called that we disceaue not our selues, we are called, not to dispute as the Popes dyscyples do but to dye wpyth Chryst, that we maye lyue wpyth hym, and to suffre wpyth hym, that we may

How Bilshops in these thinges.

Where to a Chryste is called. Our fightinge is

To the reader.

to suffre
wyle
god sygh-
teth for
vs.

Joh. 20. 21.

Joh. 15. 20

Math. 10. 16.

**The wyl-
dome of
the serpen-
te.**

may regne wpth hym ⁊ we be called
to a kyngdom, that must be wōne wth
suffryng only, as a seke man wynneth
healh. God is he that doth all thyng
for vs, and syghteth for vs, and we do
but suffre only. **Christ sayth.** Joh. xi. 3.
my father sent me, so sende I you. And
Joh. xv. Yf they persecute me then shall
they persecute you. **Mat. 10.** sayth **Christ**
I sende you forth as shepe amōge wo-
ues. The shepe fight not but the shep-
harde syghteth for thē, ⁊ careth for thē.
Be harmeles as doves therfore, sayth
Christ, and wyle as serpentēs. The do-
ues imagen no defence, ner seke to auoi-
ge them selues. The serpentēs wyl-
dome is to kepe hys heed, and those parte
wherin hys lyfe resteth. **Christe** is our
heed, and gods worde is that wherein
our lyfe resteth. To cleue therfore fast
vnto **Christ**, and vnto those promyses
whych god hath made vs for hys sake.
v. 17. is our wyl-
dome. Beware of mē (sayth
he) for they shall delpue-
r you by vnto
theyr counceles, ⁊ shall scourge you. And
ye shall be brought before rulers ⁊ kyn-
ges for my sake. The brother shall be-
traye or delpue-
r the brother to deeth,
the father the sonne. And the chyldren
shall ryle agaynst father and mother,
and put them to deeth. Here what **Christ**
24 he sayth moare. * The dyscyp-
ple is not

greater

To the reader.

Jo. vii.

greater than hys master, nether the ser-
uaunte greater or better than hys lord
Yf they haue called the good mā of the
house Beelzebub, howe much rather
shall they call hys household seruantes
for And Luke. xiii. sayeth Christ whych
of you disposed to bylde a toure, sitteth
not downe fyrst, & counteth the cost whe-
ther he haue sufficientes to perforce it
lest when he hath layed the foundation
and them not able to perforce it, all
that beholde, begynne to mocke hym,
sayenge thys man began to bylde, and
was not able to make an ende. So ly-
ken wyse none of you that forsaketh not
all that he hath canne be my dysciple,
who so euer therfore casteth not thys a-
waye hāde, I must receyue lye, goodes
honoure, worshippe and all that ther is,
for Christes sake, dysceaueth hym selfe
and maketh a mocke of hym selfe to the
godlesse hypocrites and infideles Roma
can serue two masters god & mammon
that is to saye wicked riches also mat-
th. x. thou must loue Christ aboue al thyng
ye. But that doest thou not yf thou be
not redy to forsake all for hys sake, yf
thou haue forsaken all for hys sake,
then art thou suer, that thou louest him
Tribulation is ryghte baptym, and is
signyfied by plungynge into the wa-
ter we that are baptysed in the name of
Christe

Luk. 14. 29

29

He ma-
keth a y³⁰
mocke of
hym selfe
that cal-
leth not
the ende
yet he be-
gynne.

Math. 6. 24.
How is
the hope
sure
whych as-
keth all
for Chris-
tes sake
but forsa-
keth nou-
ghte

To the reader.

Rom. 6. 3. Chyſt (ſaith Paul Ro. vi.) ar baptiſed to dye wth hym.

Tribula- The ſpirite, thow tribulacion pur-
cion is ou geth vs, and kylleth our fleſhly wytte,
re baptim oure worldly vnderſtondynge, and bely
wylsome, and fylleth vs full of the

Tribula- wylsome of god. Tribulacyon is a ble-
cion is a ſynge that cometh of god as witneſeth
blessinge. Chyſte. Mat. v. Blessed ar they that
Mat. 5. 10 ſuffre per ſecucyon for ryghtwylneſſes
ſake, for theys is the kyngdom of heu-

Is thys not a comfortable word: who
ought not rather to choſe, & deſire to be
blessed with Chyſte in a lytle tribulaci-
than to be cursed perpetually wth the
world for a lytle pleaſure?

Proſperi- Proſperite is a right curſe and a thin-
te is a cur ge that god geueth to his enymes wo be
ſe. to youriche ſaith Chyſt Luke. vi. Lo ye

Luk. 6. 25. haue youte cōſolaciō, wo be to you full
for ye ſhal hongre, wo be to you that la-

26. ugh, for ye ſhall wepe, wo be to you wh-
en men prayſe you. For ſo did their fat-
hers to the falſe prophetes, yee & ſo ha-
ue our fathers dōe to þ falſe ypocrites
The ypocrites with worldly preaching
haue not gottē the prayſe only but euē þ
poſſeſſions alſo, and the dominion, & ru-
le, of the whole worlde

Tribula- Tribulacion for righteouſneſſe, is
cion is the gyfte not a bleſſinge onely, but alſo a gyfte, þ
of God. God geueth to none ſane hys ſpeeyall
frendes

To the reader.

fo. b. 11

friends The Apostles Act. v. reioyced that they were counted worthy to suffer rebuke for Christes sake. And Paul. ii. 2 Timot. 3. 12

Tim. iii. sayth All that wyl lyue godly in Christe Iesu must suffer persecution. And Phil. i. sayth. To you it is geuen not only to beleue in Christe but also to suffer for hys sake. Here seist thou that it is Gods gyfte to suffer for Christes sake. i. Pe. i. iiii. saith Happy are ye yf ye suffer for the name of Christe, for the glorious spirite of god resteth in you is it not an happy thyng to be sure that thou arte sealed wyth Gods spyryte to euerlastyng lyfe. And verelye thou art sure therof. yf Thou suffer pacyently for hys sake. By sufferynge art thou sure. But by persecuting canst thou neuer be sure. Phil. 1. 29.

For Paul Rom. v. sayth. Tribulacio maketh sealyng, that is it maketh vs seale the goodnes of God, and hys help and the workynge of hys spirite. And in the. xii. Chapter, of the. ii. Bystile, to the Corinthyas the Lorde sayde in Paule 2 Cor. 12. 9. my grace is suffyciente for the. For my strength is made perfecte thowow weake nes. Lo Christ is neuer stronge in vs, tyl we be weake. As our strength abateth so groweth the strength of Christe in vs, when we are clene crypted of oure owne strength, the ar we full of Christes strength. Whereby then are the Pope and Byschoppes Rom. 5. 3. sure.

To the reader.

Strength. And loke how moche of oure
owne strength remaineth in vs. so moche
lacketh there of the strength of Christe.
Therefore saith Paul in the sayd place
of his second pistle to the Corinthyans
2. Cor. 12. 9. Verp gladly wil I receyve in my weak-
nes, that the strength of Christe may
dwell in me. Therefore haue I delectaciō
10. saith Paul in infirmities in rebukes in
neede in persecucions, and in angur
for Christes sake. For whē I am weak
then am I stronge, meanyng that the
weaknesse of the flesh is the strength
of the spyte. And by flesh vnderstande
witt wysdome and all that is in mā be-
fore þe spyte of god come: whatsoeuer
springeth not of the spyte of god & of
gods worde and of lyke testimonies is
all the scripture full.

Fleth.

Beholde god setteth before vs a bless-
inge and also a curse. A blessinge verely
and that a glorious and an euerlastinge
yf we suffre trybulacion and adu. rlyte
wyth oure lord and sauyoure Christ
an euerlastinge curse, yf for a lytle pleas-
ures sake we wythdraw our selues fro
the chastysyng, and nurtoure of god,
wherwyth he teacheth all hys sonnes,
and falsyoneth them after hys godlye
wyll, and maketh hem perfecte as he
dyd Christ, and maketh them apte and
mete vessels to receaue hys grace, and
hys

To the reader.

Jo. 12

hys spyrte, that they myght perceaue
and seale the exceedinge mercy, whych
we haue in Chryste, and the innumera-
ble blessinges, and the vnspeakable en-
heritance, where to we are called and
chosen and sealed in our sauoure Je-
sus Chryste, vnto whom be prayse for-
euer. A M E N.

Finally whom god cholet to regne
euerlastingly wyth Chryste, hym seale-
the he wyth hys myghtye spyrte, and po-
wyth strength into hys herte to suffre
afflictions also wyth Chryste; for be-
cynge wyttenes vnto the trueth. And
this is the dyfference betwene the chy-
lderne of god and of saluacion, and be-
twene the chyldren of the deuyl and of
dampnacion, that the chyldren of god
haue power in theyr hertes to suffre for
gods worde, whych is theyr lyfe and
saluacion, theyr hope and trust, and
wherby they lyue in the soule and spiri-
te befoze god. And the chylderne of the
deuyl, in tyme of aduersyte, fle from
Chryste, whom they folowed saynedly,
theyr hertes not sealed wyth hys holy &
myghtye spyrte, and get them to the ser-
uice of theyr eygher father the deuell, &
take hys wages, the pleasures of this
worlde. Whych are the earnest, of euer-
lastynge dampnacion. Whych conclu-
sion the. xii. Chapter to the Hebrues

The diffe-
rence be-
twene the
chylidren
of God &
of the de-
uill.

The deu-
uels wor-
ges. Heb. 12. f.

15. i.

well

To the reader.

Heb. 12. 5.

All Gods
chylidren
are vnder
chastising

well confyrmeth saynge. My sonne de-
spyce not the chastysynge of the lord,
neither saynte when thou art rebuked of
hym. For whom the lord loueth, hym
he chastyseth: pee and he scourgeth eu-
ery sonne, whom he receaueth. Lo, perle
cucion and aduersyte for the truerth sa-
ke, is gods scourge, and gods rodde,
and pertapneith vnto all hys chylidre in
dyfferently. For when he sayth, he scour-
geth euery sonne, he maketh none excep-
tion. * Howe our sayth the texte, yf ye
shall endure chastysynge, god offereth
hym self: vnto you, as vnto sonnes. and b-
What sonne is it that the father cha-
styseth not? Yf ye be not vnder correc-
tyon (where of all are partetakers) the
are ye bastardes and not sonnes.

For as moch then as we must neede ou-
des be baptysed in trybulacions, and walke
go thorow the red see, and a greate and
a fearfull wylernes, and a lande of
cruell geauntes, into our naturall con-
tre, pee and in as moch as it is a playne
ernest, that ther is no, nother way into the
the kyngdome of lyfe, then thorow per-
secucion, and suffrynge of payne, and oth-
er death after the ensample of Christ.
Therefore let vs arme our soules
wth the conforthe of the scrip-
tures. In heu-
How that god is ever ready at hand
in tyme of nede to helpe vs. And howe
that

Whych
we go
the bishop
pes to he-
uen them.

To the reader.

Jo. 13

that soche tyrantes, and persecuters,
are but gods scourge, and hys rodde to
chastise vs. And as the father hath all-
waie in tyme of correctyon the rodde
fasten in his hande, so that the rodde dos
eth nothyng but as the father moueth
it: even so hath god all. Tyrantes in his
hande, and letterly them not do what so
ever they wolde but as moche onlpe as
he appoynteth them to do and as fer
forth as it is necessarie for vs. And as
whē the chyld submyteth hym selfe vn-
to hys fathers correctyō, and nourtoure
and humblyeth hym selfe all together vn-
to the wyl of hys father, then the rodde
is take a way: euē so whē we are come
vnto the knowledge of the ryght waie
and haue forsake oure owne wyl & of-
fer our selues cleue to the wyl of god: o
and whiche whych way soeuer he wyl haue
and vs thē turneth he y tyrantes. Or els p-
e of they enforce to persecute vs any farther
con: he putteth them out of the waie accor-
apm: yng to the confoitable ensamples of
into the scrpyture

per: Whocouer let vs arme oure soules
nd off: with the promyses both of helpe, and
Thy: silence & also of the glorious reward
oules: that foloweth. Greate is youre reward
res. in heuen sayth Christe Mat. v. And he
and: that knowledgeth me before men hym
hym: knowledge before my father that
shal: is

The pro-
mises of
god are so
foztable, Mat. 5. 12.
ye they
are all con-
fozte,

15. 11. is

To the reader.

- Mat. 10. 32. is in heuen. Math. 2. And call on me
 Psal. 50. 15. tyme of tribulacion, and I wil deliuer
 Psal. 34. 15. the psal. lxxv. And beholde the eyes of the
 & 33. 18. 19. lord are ouer them that feare hym
 & 19. ouer them that trust in hys mercye
 & 19. deliuer theyr soules from death and
 & 19. fede them in tyme of hongre psal. xlv.
 & 19. And in the. xlvii. Psal. sayth Dauid
 Psal. 34. 19. The lord is nyr them that are troubled
 & 19. theyr hertes, and the meke in spyrte
 & 19. he saue. The tribulacions of the ryght
 & 19. teous are many, and out of them all
 & 19. the lord deliuer the. The lord keper
 & 19. all the boues of them, so that not one
 & 19. of them shalbe brysed. The lord shal
 & 19. redeme the soules of hys seruauntes
 & 19. And of such lyke consolaciō are all
 & 19. psalmes ful wolde to god when per
 & 19. them ye vnderstode them, and Math.
 Math. 10. 19. 1. Whē the deliuer you take no thoug
 & 19. what ye shall saye. It shall be geuen
 & 19. the same houre what ye shall saye. For
 & 19. it is not ye that speke but the spyrte
 & 19. youre father whych speaketh in you.
 Math. 10. 30. The very heares of youre heedes are
 Luk. 12. 7. numbred sayth Chryste also Math.
 & 19. ye god care for our heares, he moche
 & 19. careth for our soules, whych he ha
 & 19. sealed wth hys holy spyrte. Therfore
 & 19. sayth Peter. i. pet. iiii. Caste all your
 & 19. care apon hym: for he careth for you
 & 19. And Paul, i. Count. x. sayth god is in

To the reader

fo. xi.

he wyl not suffre you to be tempted a-
bove your might. And. psa. lxx. Cast thy
care apon the lord.

¶ Let they care be to prepare thy selfe
wth al thy strength, lo: to walke wth
hys he wyl haue the, and to belueve
that he wyl goo wth the, and assyste
the, and strength the agens^t all t^ryaunc-
es, and delouer the out of all tribulati-
ons. But what waye or by what meanes
he wyl doo it, that committe vnto him
and to hys goodly pleasure, and wyl doo
and cast that care apon hym. And
though it come neuer so vnlykely, or ne-
uer so impossyble, vnto naturall reason
we beleue stedfastly that he wyl do it.
And then shall he accor^dynge vnto hys
owne vse chaunge the course of the worl-
de, euen in the twynkelinge of an eye,
and come sodenlye apon our geauntes
as a thefe in the nyghte, and compasse
them in theyr wyles and wordly wido-
me, when they crye peace and all is sa-
fe, then shall theyr sorowes begynne.
As the panges of a woman that traues-
eth wth chylde. And then shall he de-
liuere them, and delouer the, vnto
the glorious prayse of hys
mercy and trueth.

Amen.

Wiii.

¶ Christ
mans care

To the reader.

The dyt
pplers per
secuters &
they that
fall from
the worde
are threa
tened.



As as persepnyng
them that despyl e go
des worde, countynge
it as a phantasy or a
ame, and to them al
that for feare of a lyte
persecucion fall from

Let thys before thyne eyes.

How God sente the begynninge of the
worlde, before a generall plague, cu
sente hys true prophetes and prethers
of hys worde, to warne the people, and
gaue them space to repente.

But they for the grettest part of
them, hardened theyr hertes, and pre
cuted the worde that was sent to saue
them. And then god destroyed them vt
terly and toke them cleane from the cr
the.

As thou seest what folowed the
preachynge of Noe in the olde worlde
what folowed the preachynge of Noe
amonge the Hodomites, and the pre
chynge of Moyses, and Aaron amonge
the Egypcyans, and that sodenlye a
gaynst all possiblite of mans wytte.
Moreover as ofte as the childen of Is
rael fell from god to the worshyping
of pimages, he sente hys prophetes vnto
them. And they persecuted and waxed
harde herted. And then he sente them into
to all places, of the worlde captue.

Noe
Noth
Moyles
Aaron.

The pro
phetes.

To the reader

For xii

Last of all he sent hys owne sonne **Christ**,
to them. And they waxed more harde
hearted then euer before. And se what
a fearfull example of hys wraath and
small vengeance hath made of them
as all the worlde nowe almoste syften
hundred yeres.

Unto the olde bystons, also whych
dwelled where our natyon now doeth,
preached **Gyldas** and rebuked them of **Gyldas**
theyr wekednes and prophesied doth **Gyldas**
to the spiritual (as they wyl be cal- **Gyldas**
led) and to the laye men also, what that is
vengeaunce wolde folow excepte they deuelyshly
repented. But they waxed harde harted for the de
And god sent hys plagis and pestilens upl is a
as amonge them, and sent theyr enemy spyte.
as in vpon them on euery syde and de
stroyed them bitterly.

Marke also how **Christ** threatneth
them that forsake hym for what so e
uer cause it be: Whether for feare, ey
ther for shame eyther for losse of honou
re, frendes, lyfe or goodes. He that des
pyeth me before men, hym wyl I des- **Mat. 10. 33**
pye before my father that is in heuen.
He that loueth father or mother more **37**
then me, is not worthy of me. All thys
sayth he **Math. x. And Marc. viii. he**
sayth. Who so euer is ashamed of me **Mark. 8. 38**
in my wordes amōge thys aduoutours
and synfull generacion, of him shal the
B. iiii. sonne

To the reader.

Luk. 9. 62.

sonne of man be ashamed, when he cometh in the glorie of hys father with hys holy angels. And Luke. ix. also. For he that layeth hys hande to the plow and loketh backe, is mete for the kyngdome of heauen.

God receiue. Neuerthelesse yet yf any man haue anyeth that he respyred ignorantly, as Paul dyd, let that come agayne, wrote after he came to knowlege. Also yf any man cleane agens hys herte, but overcome with the weakenes of the flesh for feare of persecucion, haue denyed,

Mat. 26. 70-75.

why God letteth hys electe fall.

as Peter dyd, or haue deliuered hys booke, or put it away secretly. Let hym (yf he repenite) come agayne, and take better holde, and not dyspeare, or take it for a sygne that God hath forsaken hym. For god oftentymes taketh hys strength euen from hys very elect, while they other trust in theyr owne strength or are negligent to call to hym for hys strength. And that doeth he to teach the and to make them feale, that in the tyme of tribulacyon for hys wordes sake no thyng can endure and abyde, came hys worde and that strength onely whych he hath promysed. For whych strength he wyll haue vs to praye vnto hym nyght and daye with all instance.



That thou mayst perceiue howe that the scripture ought to be in the mother tonge, & that the reasons whych our re spytes make for the contrary ar but sophis

That the scripture ought to be in the englysh tonge.

tes, and false wyles to feare the frō the light, that thou myghtest folow them in yndefolde, and be theyr capryue, to honoure theyr ceremonies and to offer to theyr hely.

Fyist god gaue the chyldre of Israel a lawe by the hande of Moyses in theyr mother tōge: and all the prophetes wro in in theyr mother tonge, & all the psalms were in theyr mother tōge. And ther was chryst but fygured and describied in ceremonies, in redles, in parables & in darke prophesyes. What is the cause that we maye not haue the olde Testament wpth the newe also, whych is the lyght of the olde, and wher in is opē declared before thynne eyes that which was darkely prophesied. I can imagen no cause verely, excepte it be that we shulde not se the woꝝke of anty chryst, & sugglyng of ypocrytes, what shulde be the cause that we whych walke in the brode dawe, shulde not se, as well as they that walked in the nyght, that we shulde not se as well at no

To the reader

ne, as they dyd in the twylyghte: Came
Christe to make the world more blynde:
By this meanes Christe is the dar-
kenes of the world and not the lycht
as he sayth hym self. Ihon. viii.

John. 9. 45

Deut. 6. 6.

Moreover Moyses sayth Deut. vi.
Hear O Israel, let these wordes whiche
I commaunde the this daye steke fast
7. in thyne herte, and whette them on thy
chylidren and talke of them as thou syt
rest in thyne house, and as thou walkest
by the waye, and when thou lyest downe
8. ne, and when thou rysest vp, and bynde
them for a token to thyne hande, & let
them be a remembraunce betwene thyne
eyes, & wytte them on the postes and
gates of thyne house. This was com-
maunded generally to all men: how com-
meth it that gods worde pertaineth lesse
to vs than to them? Yee, how cometh it
that oure Moyses forbyd vs and com-
maunde vs the contrary, & threath vs if
we do, and wyl not that we once speake
of gods worde: how can we whette
gods worde (that is put it in practice,
vse & exercise) vpon our chylidren & how
holde, whē we are violently kepte from
it & know it not? How can we (as Peter
commaundeth) geue a reason of our
hope, whē we wote not what it is that
god hath promysed, or what to hope?
Moyles also commaundeth in the sayd
chapter

1. pet. 3. 15.

To the reader

fo. xliii

Chapter. yf the sonne aske what the ceremonies, lawes, and obseruaunces of the lorde meane, that the father teach him, yf oure chyldren aske what oure ceremonies (whych are mo then the Jewes were) meane. No father can

No ner
sp. Thon
hys goost
ly chyldre

They wyl saye happily, the scriptures requyren a pure mynde and a quiete mynde. And therfore the laye man because he is altogether combyred wth worldly busynes, can not vnderstonde them, Yf that be the cause, then it is a playne case, that our prelates vnderstonde not the scriptures them selues. For no laye man is so tangled wth worldly busynes as they are. The greates things of the world are mynistred by them. Nether do the laye people any greates thing, but at theyr assignement. Yf the scriptures were in the mother tonge they wyl saye, then wolde the laye people vnderstonde it euery man after hys owne wayes, wherfore serueth the curate but to teach them the ryght way: wherfore were the holy dayes made, but that the people shulde come and lerne? Be ye not abhomynable scolemasters, in that ye take so great wages, yf ye wyl not teach? Yf ye wolde teache, how

Holy dayes,

Our scolemasters

coude

To the reader

take grea coulde ye do hyt so well and wyth so
te wages great profyt, as when the laye people
but teach haue the scripture befoze them in their
not.

mother tonge? For then shulde they be
by the order of the texte, whether thou
Why the iuggledest oz not. And then wolde they
preachers beleue it, because it is the scripture of
are not God though thy lyuynge be neuer so
belcued abhomyable. Where now because
whē they poure lyuynge, and poure preachynge
saye are so contrary, and because they growe
trowth. pe out in euery sermone pour open and
manifeste lyes, and smell pour inscye

The curable coueteousnesse they beleue you not
tes wotte when you preach trowth. But alas,
not what the curates them selues (for the most
a Bybill parte) wote no moare what the newe
meaneth oz olde testament meaneth then do the
Turkes. Nether know they of any mo
re then, that they reade at masse, ma
tens, and euensonge, whyche yet they
vnderstode not. Nether care they, but
even to mumble vp so moch euery daye
as the ppe and poppyngaye speake they
wote not what, to fyl theyr helues with
all yf they will not let the laye mā haue
the word of god in his mother tōge yet
let the prestes haue it which for a grete
parte of them do vnder stond no latine
at all but syng and saye a plater al day
wyth the lyppes only, that whyche the
herte vnderstandeth not,

Christ

Christ commaundeth to Merch the scri-
 ures Ihon. v. Though that miracles
 be recorde to hys doctryne, yet desired
 he no sayth to be geuen ether to his doc-
 trine or to his miracles without recorde
 of the scripture. when Paul preached.
 Act. xviii. the other Mercheth of scriptures
 daily, whether they were as he alleged
 them, why Mall not I lyke wyle se whe-
 ther it be of scripture that thou allegest
 or why Mall I not se the scripture and
 the circumstances, and what goeth befor
 and after, that I mape know whether
 thyne interpretacion be the ryght sence
 or whether thou pugglest, and drawest
 the scripture by olentye to thy fleshy
 purpose or whether thou be aboute to
 teach me or to disceane me. Christ saith
 that ther Mall come false prophetes in
 hys name and saye that they the selues
 are Christe that is they Mall so preach
 Christe, that men must beleue in them
 in theyr holynes, and thynges of theyr
 imagynacyon wythout gods word yea
 and that agens Christ or Antychriste
 that Mall come in nothyng but soche
 false prophetes, that Mall iuggle wyth
 the scripture, & begyle the people wyth
 false interpretacions, as all the false
 prophetes, scribes and pharises did in
 the olde testamente. Now Mall I know
 whether ye are that agens Christe or
 false

The pres-
 sres vnder John.
 stonde no
 Latyne.

Shereh
 the scrips. Act. 17.
 tures. 9-10-11

Agens
 Christ is
 known
 by hys
 deades.

To the reader

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te wages great profyt, as when the laye people
but teach haue the scripture befoze them in theyr
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by the order of the texte, whether thou
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preachers beleue it, because it is the scripture of
are not God though thy luyngge be neuer so
belued abhomyable. Where now because
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euen to mumble vp so moch euery daye
as the pre and poppyngaye speake they
wote not what, to fyl theyr helues with
all yf they will not let the laye mā haue
the word of god in his mother tōge yet
let the prestes haue it which for a grete
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at all but syng and saye & plater al day
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 that ther shall come false prophetes in
 hys name and saye that they the selues
 ar Christe that is they shall so preach
 Christe, that men must beleue in them
 in theyr holynes, and thynges of theyr
 ymagynacyon wythout gods word yea
 and that agens Christ or Antychriste
 that shall come in nothyng but soche
 false prophetes, that shall iuggle wyth
 the scripture, & begyle the people wyth
 false interpretations, as all the false
 prophetes, scribes and pharises did in
 the olde testamente. How shall I know
 whether ye are that agens Christe or
 false

The pres-
 sres vnder John.
 stonde no
 Latyne.

Wherch
 the scrips. Act. 17.
 tures, 9-10-11

Agens
 Christ is
 known
 by hys
 deades.

To the reader.

A severell false prophetes or no seynge ye will not
kyngdom let me se how ye allege the scriptures.

Math. 7. 16 **Chyriste** sayth: by theyr deades ye shall
knowe them. Now when we loke on
Seuerell your deades, we se that ye are all swor
lawes. ne togther, and haue separated your
selues from the laye people, and haue a

What **Chyrist** loue severall kyngdom amonge your selues
leth frely, and severall lawes of your awne mas
the **pope** hyge, wherwith ye vpolently bynde the
bindeth to laye people that neuer consented to the
lowe it makynge of them. A thousande thyn
agayne ges forbyde yee whiche **Chyriste** made,
for mony. and dyspense with them agayne for
money. Neither is ther any exceptyon

A secret at all, but lacke of monye, yee haue a
counsell. secreete counsell by your selues. All o
ther mens counsels, & secretes knowe
yee, and no man yours, yee seke, but to
honoure, ryches, promoyon, succourte
and to regne ouer all, and will obeye
no man, yf the father geue you oughte
of curtesye, yee will compell the sonne
to geue it vpolently wherbet he will or
not by crafte of your awne lawes thes
deades are agaynste **Chyriste**.

When an hole parryshe of vs hyre a
scolmaster to teache our chyldren what
reason is it that we shulde be compelled
to paye thys scolmaster hys wages,
and he shulde haue lycens to go where
he will, and to dwell in a nother contrie
and

To the reader.

Jo. xvi.

And to leue oure chylde in taughte:
Worth not the Pope for haue we not
gotten by oure tythes of curtesy to one
to teache vs gods woide: And com-
eth not the Pope and compelleth vs to
paye it byolentlye to them that neuer
teach: Maketh he not one persō which
cometh neuer at vs (ye one shall haue.
Lxxvi. or as manye as he can get, and
setteth oftentimes where neuer one
of them stondest: And nother is made by
lawe, to whom he geueth a dyspensacy-
on to go wher he wyll, and to set in a
parrythe pyste whych can but mynysh
a lorde of dome cerrymonyes: And he be-
cause he hath mooste labour, and leeste
profyt, polleth on his parte, and setteth
here a masse peny, there a trentall por-
tye byrge monye, and for hys beydes
soule, with a confestyon peny, and soch
like. And thus ar we neuer taught, and
are yet neuerthelesse compelled: yee com-
poulde to hyre manye costli scolemasters
thes deades are vcrelye agaynst chris-
te. Shall we therfore iudge you by yo-
ure deades, as chrisite commaundeth:
So are yee false prophetes and the dys-
coples, of Antychriste or of agaynst
Christe

Person

Uicare

Parryth
pist.

The sermons whych thou readest
in the Actes of the apostles and all that
the apostles preached, were no doute
preached

To the reader

**The pro-
perties of
the hebreu
tonge as
gree with
the eng-
lysh.**

**kyng
Abelston**

preached in the mother tonge, why wyl
myght they not be wyttē in the mother
tonger? As yf one of vs preach a good
sermon why may it not be wyttē? Hierome
also translated the Byble into
to hys mother tonge, why maye not be
also. They wyl saye it can not be trans-
lated into oure tonge it is so rude. It is
not so rude as they are false iyers. For
the Greke tonge agreeth moare wyth
the englysh then wyth the latyne. And
the properties of the hebreu tonge
greeth a thousande tymes moare wyth
the englysh then wyth the latyne. The
maner of speakynge is both one, so
that in a thousande places thou needest
not but to translate it in to the englysh
worde for worde, when thou muste se-
ke a compasse in the latyne, and yet
thalt haue moche worke to translate it
well faueredly, so that it haue the same
me grace and swetnesse, sence and pur-
re vnderstandynge wyth it in the latyne
ne, as it hath in the hebreu. A thousande
de partes better maye it be translated
in to the englysh, then into the latyne.
Yee and except my memoire sayle me,
and that I haue forgotten what I red-
de when I was a chylde thou shalt
fynde in the englysh cronycle how that
kyng. Abelston caused the holy scrip-
ture, to be translated into the tonge
that

17

Moreover being that one of you cuer
teacheth contrary to another. And when
two of you mete, the one disputeth and
quarrelleth wth the other, as it were two.

holdes. And for asmuch as one holdeth
his doctour and another that. One fo
loweth Duns, another S. Thomas, a
nother Bonauentur, Alexander de Hailes
Lapinède, Aylmer, Wyke, Dorchill, Hol
et, Goirā, Crübet, Hugo de Sando vi

De monte regio, de noua villa, de media villa, and such lyke out of number. So that yf thou haddest but of euery auctoz one boke, thou couldest not file them vp in any ware house in London.

en, and every auctor is one contrary to
another. In so great dyuersite of spir-
its how shall I knowe who lyeth, and
who sayth trouth: whereby shall I

ye iudge the: Merely by Gods wor
e, which onely is true. But howe shall
the do whē thou wilt not li: me se the
scripture: Maye say they, the scripture

So harde that thou couldest neuer vnderstande it but by the doctors. That I must measure the meere arte by the cloth. Here be twenty clothes of dyuers

ngthes and of dyuers brydthes. Now
all I be sure of the lenght of the mete
arde by them? I supple rather I must
be

Contrary preaching

Contrary doctors.

2010-2012
2013-2014
2015-2016

1875
 1876
 1877
 1878
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 1892
 1893
 1894
 1895
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 1900

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909 2

To the reader.

Be fyrst sure of the length of the mete
parde; and therby measure, and pudge
þ clothes. If I must fyrst beleue þ doc
trine, the is the doctoure fyrst true and
the trueth of the scripture dependeth of
hys trueth: so the trueth of god spryn
geth of þ trueth of mā. Thus Antycrist
turnythe the rotes of þ trees bywarde.
What is the cause that we dāne some
of Olyngenes workes and allowe some
How knowe we that some is heresy
some not. By the scripture I trow
How know we that S. Austyn whych
is the best or one of the best that euer
wrote upon the scripture wrote many
thynges amysse at the begynnyng as
manye other doctours do. Merelye by
the scriptures, as he hym selfe wel per
ceaued afterwarde then he looked mo
dyligentlye upon the, and reuoked ma
ny thynges agaynst. He wrote of ma
ny thynges whych he vnderstode not
when he was newlye conuerted (per he
had thowlye sene the scriptures and
folowed the opinions of Plato and
common perswasions of mans wyld
that were then famous.

Antychrist
turneth
the rotes
of the tre
by warde

The scrip
ture is the
triall of
all doctry
ne and the
ryght
wyche is

Philoso
phy.

They will saye yet more shame
full that no man can vnderstande the
scriptures wythoute phylautia, that is
to saye philosophye. A man must fyrst
be wel sene in Arystotel per he cā vnder
stande

Conde
oteles
was
pytho
uer
and the
her can
my acc
doctry
the scrip
the wo
all thyn
purpos
me, and
of all th
Aristotle
he hath
the l
wozhyr
all the
th but
Rether
the law
hym th
a madn
vnderst
Aristotle
hys bee
And a
ter may
with th
Aristo

To the reader

For xlviii

Wende the scripture save they. **Aristot.**
Aristotles doctrine is that the worlde
was without begynnyng, and shall be
without ende, and that the fyrste man
never was, and the last shall never be.
And that god doeth all of necessitye
neither careth what we do neither wyl ask
any accouptes of þ we do without this
doctrine how coude we vnderstande
the scripture that sayeth, God created
the worlde of nought, and god worketh
all thyng of hys fre wyl for a secreete
purpose, and that we shall all ryle aga-
ine, and that god wyl have accomptes
of all that we have done in thys lyfe. **Aristot.**
Aristotle sayth Geue a man a lawe and
he hath power of hym selfe to do oꝝ ful-
fyl the lawe & becometh righteous with-
out anyng ryghteously. But Paul and
all the scripture saith that the lawe do-
eth but vtter synne only & helpeth not
Neither hath anye man power to doo
the lawe tyll the spyrte of god be geuen
hym thow we sayth in Christ. Is it not
a madnes the to save that we coude not
vnderstand the scripture without **Aris-**
totle. Aristotles ryghteousnes and all
hys vertues spring of a mans fre wyl
And a turke euerie infydele, and idola-
ter maye be ryghteous, and vertuous,
with that righteousnes & those vertues.
Whereouer Aristotle seleyete and bles-
sednes

Scriptu-
re.

Aristot.

Paul.

Aristot.

To the reader

Letnes stonde in auoydinge of al tribulacions and in riches, helth, honour worship frendes and auctoryte whyche felicity pleaseth our spryтуallste well. Now wythout these, and thousande such lyke poyntes couldest thou not vnder

Scripture stande. **S**cripture whych sayeth that righteounes cometh by christ & not of mans wil and how that vertues ar the frutes & þe gyfte of gods spyte & þe christ blesseth vs to tribulacions persecuciõ & aduersite. Now I saye couldest thou vnderstonde þe scripture without **Philosophy** in asmoche as **Paul** Col. ii. warned them to beware lest any man shuld spoyle them (that is to saye, robbe them of their faith in **Christ**) thowow **Philosophys** discrytfull vanytes, & thowow the tradycions of men & ordinaunces after the worlde and not after **Christe**

By this meanes then, thou wylt that no man teach another, but that euery man take the scripture and lerne by him selfe. I saye verely, so say I nor. Retur thelesse saynge that yee wyl not teache man wyl yf any man theysse for the trouth and teache, yf reade the scripture by him selfe desiring we desyre **God** to open the dore of knowlege to hym god for hys truethe take wil and must teach hym, Now be it my meanyng is that as a master teacheth hys prytyte to knowe all the poyntes of the meteyarde

meteparde, Crist how many enches, how
many fote, and the halfe-parde, the
quarter and the nayle and the teacheth teache.
ym to mete other thynges thereby: The order
then so wyll I that ye teach the people of teching
Gods lawe, and what obedience god re-
quyeth of vs to father and mother ma-
ter lord kyng, & all superiours, & with
what frendly loue he commaundeth one
to loue another. And teach them to kno-
w that naturall venome and byth po-
ison, whych moueth the very hertes of
vs to rebelle agaynste the ordynaunces
and wyll of god, and proue that no mā
is ryghteous in the syght of god, but
that we are all dāned by the lawe, and
then (when thou haste meked them and
feared them wth the lawe) teach them
the testamente and promes which God
hath made to vs in Chyste, and how
mercifull & kynde he is, & how moch he
loueth vs in Christ. And teache the the
principles and the grounde of the say-
th and what the sacramentes signifie &
then shall the spyte worke wth the
preachynge, and make them feale. So
wolde it come to passe, that as we knowe
we by naturall wyse what foloweth
of a true pynncple of naturall reason:
even so by the pynncples of the sayth
and by the playne scripatures & by the cir-
cumstaunce of the texte, shuld we iudge
all

To the reader

all mens expoycion and all mens doctrine, and shuld receaue the best and refuse the worst. I wolde haue you to teach them also the properties and manner of speakinges of the scripture, & how to expounde prouerbes and symilitudes. And then yf they goo abroade and walke by the felde, and meadowes of all manner Doctours, and Philosophers they coude catch no harme. They shulde dyscerne the poyson from the honny, and bringe whom nothyng but that whych is holsom.

The dys-
order of
froward
order of
our scole
men.

The scole
doctryne,
as they
call it cor-
rupteth
the iudge-
mentes of
youth.

Dreames

But now do ye elene contrary, Ye dyscye them from gods worde and wyl let no man come therto, vnypill he haue ben two yeres masters of arte. First they nosell them in sophistry & in benes fundatli. And ther corrupte they thei iudgementes wpyth apparenthe argumetes, & wpyth alleginge to them textes of logyche, of naturall phylautia, of meta phisick, and morall philosophy, & of all maner bokes of Aristotle, & of al maner doctours whych they yet neuer sawe. Moreover one holdeth thys, another that. One is a reall, another a nominal. What wonderfull dreames haue they of thei pydicamentis, vniuersales, se conde intentiis, qui ditiis hec scitiss & eelatiues. And whether species fundata in chimera be vica species. And whe ther

Whet this prop. ispcion be true nō ens est
 aliquid. Whether ens be equiuocum oꝝ
 uniuocum. Ens is a voyce only saye so
 me. Ens is uniuocum sayth another &
 descendeth into ens creatum & into ens
 increatū per modos intrinsecos. Whē
 they haue thys wyse byauled. vii. oꝝ. xii
 oꝝ moo perces and after that they iuda
 gements are vtterly corrupte: then they
 beginne they Deuinite. Not at the scrip
 ture: but every man taketh a sondyꝝ doe
 ctoure, whych doctours are as sondyꝝ &
 as dyuers, the one contrarpe to the oꝝ
 ther, as ther ar dyuers saycons & mon
 strous shappes. none lyke another, and
 ge our sectes of relygion. Every relygi
 on, every vniuersite & almost every man
 hath a sondyꝝ dyupnite. Now what so
 euer opinions every man fyndeth wyth
 hys doctoure, that is hys gospel, & that
 only is true wyth hym, & that holdeth
 he al hys lyfe longe, & every mā to main
 tene hys doctoure wythall, corrupteth
 the scripture & falsyoneth it after hys
 own imaginacyō, as a potter doeth his
 claye. Of what texte thou prouest hell,
 wyll another proue purgatoꝝ, another
 limbo patrum, & another the assumpci
 on of our lady: & another shall proue of
 the same texte that an Ape hath atayle.
 And of what texte the graye freer pro
 ueth that our lady was wythout origi
 nall

Whole dy
 upnyte.

Yet in
 thys they
 all agre.
 that no
 man is sa
 ued by
 Chyist but
 by holly
 workes
 And that
 chryist hath
 geuen by
 hys god
 hed to the
 Pope
 And all
 hys po
 wer and
 that the
 Pope

To the reader.

may geue nall synne, of the same shall the black
Christes free proue that he was conceived
merites to original syn. And all this do they w
whom he aparente reasons wth false syllogism
wyl and des and lykenesses, and wth argum
take them tes & persuasions of mans wysdom
from who. Now there is no other diuysio or here
he wyl ly in the world saile mans wisdom and
when mans folwe wysdom interpre

Mans
wysdom
heresye.
Cotes.,
And whyle one sayth þ god wyl hea
your prayer in thys place, another saith

Place.
One religi
on is holy
er then a
nother.
Mans
wysdom
is ydola
try.
What
God is.

in that place: And whyle one sayth this
place is holper, & another that place is
holper, and thys religion is holper then
that, & thys sayn is greater wth God
then that & an hundred thousande lyke
thynges. Mans wysdom is playne ydola
latry, nether is ther any other ydolatry
then to ymage of god after mans wys
dom. God is not mans imaginatio, but
that only whych he sayth of hym selfe.
God is nothyng but hys law and hys
promyses, that is to say, that whych he
byddeth the do and that whych he byd
deth the belue & hope. God is but hys
word: as Christ sayth. Joh. viii. I am
that I saye to you, that is to saye, that
whych

To the reader.

21

which I preache am I. My wordes are
life and lyfe. God is that only which
testifieth of hym selfe and to ymage
no other thyng of God then that, is
ynnable ydolotry. Therfore sayeth
Ex. viii. Psal. happy ar they which
the testimonies of the Lorde, that
say, that which god testifieth and
witnesseth, to vs. But how shal I that
when ye wyl not let me haue his tes-
timonies or witnesses in a tongue, whiche
ye vnderstand? Wyl ye resyst god?
Wyl ye forbyd hym to geue his spyrte
to whome he laye as well as to you? Hath he
made the Englysh tounge why for-
saith he hym to speake in the Englyshe
tounge then as well as in the Latine.
I praye you finally that thys thyrtyenynge and
thyrtyynge the laye people to reade the
Bible is not for loue of your soules
only, but they care for as the fore doeth
the gyfte, is euident and clerer then
any thing, as much as they permyt and
suffer you to reade Robynhode and Be-
niamyn of Hamptom, Hercules, Hector
and Troilus wyth a thousande histo-
ries and fables of loue and wantones
and of rybaudy as fylthy as herte can
make to corrupt thy myndes of youth
wyth all, clene contrary to the doctrine
of Christe of his apostles. For Paule
1. Cor. v. sayth: let that fornication and
all

psal. 33-12 & 144-15.

Reade
what thou
wylt, ye
and saye
what thou
wylt saue
the trueth.
Eph. 5.

To the reader.

all vnclenes or coueteousnes be not
nes named amōg you, as hyt becom
sayntes: nether spythynes, nether sob
talkinge, nor gestyngs whiche are
comly. For thys ye know that no
remōge other vnclene person or
tous persone (whiche is the worshe
of images) hath any inheritaunce in
kyngdom of christ & of god. And aft
sayeth he, thow loch thynges com
the wyath of god vpon the chyldren
vnbelefe. Now seying they permitte
frely to reade those thynges whiche
eupte myndes, & robbe you of the
dome of god and christ, and bringe
wyath of god vpon you, how is it
foryddinge for loue of yone soules
A thousande reasons moo myght
made (as thou mayste se in parat
Crasmy and in hys pteface to the
phrasps of Mathew) to whyche
shulde be compelled to holde they
ce, or to geue hamfull answers. I
hope that these are sufficient to the
that thirst the trouth. God for hys
ey and trouth shall well open the
ye and other secrettes of hys God
wyldome, yf they be diligent
to cpe vnto hym, whiche
grace graunte

God.

W E R

The Prologe vnto

the Booke.



Of asmoche as our ho
 ly prelates & our gostly
 religious, which ought
 to defende gods worde
 speake euill of it and
 do all the shame they
 can to hyt, and rayle
 and bere they captyues in honde
 it causeth insurrecyon & teacheth
 people to disobeye theyr heedes and
 erners, and moueth them to ryle as
 inste theyr princes & to make all co
 & to make haouke of other mens
 res. Therfore haue I made thye lye
 rayple that foloweth contayning al
 pence that is of god. In whyche
 o so euer readeth it) shall easely per
 ce, not the contrary onely and that
 lye: but also the very cause of such
 phemy & what stereth them so fur
 y to rage and to belye the truth
 ow be it; it is no newe thyng to the
 de of god to be rayled vpon, nether
 hys the synke tyne that ypocrites
 e ascribed to gods worde the ven
 unce wherof they thym selues were
 cause. For the ypocrites with
 y false doctryne & ydolatre haue e
 moze lade the wyath & vengeance
 of god

The obe
 dience of
 monkes
 and freres
 is not he
 re. For
 they are
 not of
 god. But
 of they
 owne fa
 nyng.

The prologe vnto

The ypo- of god vpo the people, so loe that
crites laye could no longer forbere nor dyffer
that to punyshmet. Yet god, which is alwa
gods wor- mercyfull, befoze he wolde take ven
de whych aunce, hath euer sente hys true ppo
they them tes & true preachers, to warne the p
felucis are ple, that they myght repete But the
cause of ple for the moost parte and namely
God war heedes and rulers thow we cōfōte
neth per perswading of ypocrites, haue ener
he stryke. ed moze harde herted then befoze, &
Whē god ue persecuted the worde of god and
punysheth prophetes. The god wch is also r
the ydola- teous, hath alwayes powred hys p
trye of the ges vpon them without delay. Wh
ypocrites, plages the ypocrytes ascribē to G
then saye worde sayeng: se what myscheue is
they, that me vppon vs sens thys newe lern
newe ler- come vp and thys newe secte and
ynge is new doctrine. Thys seyst thou Hier
cause ther elixit, wher people cryed to go to the
of Jer 44 yelde ydolatre agayne sayeng: sens
v. 18. left it, we haue bene in all necessyte
haue bene consumed wth warre
hunger. But the prophet answered
that they ydolatre went to the her
God, so that he could no longer
see the malitiousnes of they otn
ginations or inuencions, & that the
of all such myscheues was, beause the
wolde not heare the voyce of the Lord
and walke in hys law, ordinauces

monies. The scribes and the pharisees
 layd also to Christes charge. Luk. that he taught the people to seduce
 And sayd to Pilate, we haue founde
 ys felowe peruertryng the people &
 obdying to paye tribute to Cesar, &
 that he is Christ a kynge. And also
 in the same chapter, he moueth the
 le (sayd they) teachyng the how all
 and began at Galile even to this
 So Iphewyse layd they to the
 les charge as thou mayste see in the
 o. Saynt Ciprian also & S. Austin
 many other moo made woordes in
 re of the word of god agaynst such
 phemys: So that thou mayste see,
 e that it is no newe thyng but an
 accustomed thyng, wyth the ypo-
 s to wyte gods word & the true pre-
 of all the myschewe whyche they
 doctrine is the very cause of
 euer the later in very dede, after the
 thyng of gods worde, because it is
 truly receiued. God sendeth great reu-
 into the world: partly to aueng him
 of the spauites and persecuters of
 worde and partly to destroy those
 dly people whyche make of Gods
 d nothing but a cloke of their flesh
 rette. They are not al good that fo-
 the gospell. Christ mat. xlii. likeneth
 yngd of heue to a net cast in the see
 that

Christe
 was accus-
 sed of in-
 urrection
 Luk. 23. 2.

Why trus-
 ble folo-
 weth the
 preachyng
 of the gos-
 pell.

Mat. 13. 47.

The Prologe to

that ketcheth synnes both good
bad. The kyngdome of heuen is
preachynge of the gospell, to whiche
Luk. 12. 32. me both good and bad. But the
Christes are few. Christ callth them therfor
flocke a litle flocke. Luke. xii. For they are
litle flock few that come to the gospell of a
contente sekynge thereyn nothyng
the glory and prayse of god and of
ge them selues frely and willingly
he aduersyte wyth christ for the gos
sake & for verynge recorde to the
that all men maye heare it. The
test nombze come and ever came an
lowed euē Christ hym selfe for a
ly purpose. As thou mayst wel se (**John. 6. 15.**
vi.) how that almost fyue thousand
lowed Christ and wolde also haue
be hym a kynge, because he had wyl
them. Whom he rebuked sayeng: pe
he me not because ye sawe the myr
but because ye cate of the bred and
re fylled, and gioue them a waye to
hym wyth harde preachynge.

Euē so now (as ever) the most p
seke lyberte. They be glad when
lyberte. here the vnclacable couetousnes of
spiritualtie rebuked: When they
they falshood & wyles vttered. W
tyranny & oppressio is preached ag
When they heare how kynge & al
fiers shulde rule christenly & bryth

The booke Forrist

like no other thyng came the welth
of subyectes: & when they heare,
they haue no such autopte of god
pyle, and polle as they doo and
pse by taxes, and gatherynges to
entene theyr fantasies, and to make
the they wate not for what cause.
therfoze because the heedes wyl God des
to rule, wil they also no longer obey stropeth
theyr (and ryle agaynst theyr euil one wilth
es. And one wycked bestrope and wyth and
Yet is Gods woide not the cause ther.

ys nether yet the preachers. For th Gods
that Chyrste hym selfe taught all woide is
pence how that it is not lawfull to not the
the wyonge (but, for the offyce that cause of
ppoynted therto) and how a man euell,
the loue hys verpe enmye and praye Math. 5. 44.
them that persecute hym and blesse
that curse hym, and howe that all
meante muste be remytted to god,
that a man must forgiue yf he wil
forgiuen of god yet the people for
the parte receaued it not. They were
redye to ryle (and to fyghte. For
when the scribes, & pharysies wen
about to take Chyrste: they were a
pde of the people. Not on the holy
e (sayde they Mat. 23. 35). lest anye Math. 26. 4.
honour aryle amonge the people. And
at. 21. They wolde haue taken hym Math. 21. 46.
they se and the people. And luke. 23
Chyrst

The Prologue to

Luk. 20. 6. Christe asked the Pharisees a question to why they durst not answer, the people shoulde have stoned them.

Christes
disciples
were long
weke and
worldly
minded.

Math. 26
v. 51.

Luk. 9. 54

The po-
pes doctri-
ne causeth
pe comma-
undeth
murder.

Last of all for almost as the
disciples and apostles of Christe
so longe hearinge of Christes doctrine
were yet ready to fighte for Christ
agaynste Christes teachinge. As Peter
(Mat. xvi.) drew hys sword but
rebuken. And Luke. ix. James and
woulde have had speere to come fro
to consume the Samaritanes and
venge the injury of Christe but were
he wylle rebuked. yf Christes disci-
ples were so longe carnal what wonder
yf we be not all perfecte the first daye
Yes in as much as we be taughte
of verie babes, to kill a turke, to
pe to burne an heretike, to fighte
the hypocrites, and fighte of the church
as they call hym and in almoste as
are broughte in beleefe: yf we the
bloude of oure even Christen oyle
sonne shed the bloud of hys father
begate hym, for the defence, not of
popes godhed onelye, but also for
looser cause it be ye though it be for
cause but that hys holynes comma-
ndeth it onelye, that we deserve as much
as Christ deserved for vs when he
ed on the crosse: or yf we be clapp in
quarrell that our soules go, naye sith

men, and be there yet oure bloude be
 be. In asmoche (I saye) as we haue
 ked in soche bloodys imagynacions
 to the botome of oure hertes euen
 with oure mothers mylke, and haue be
 longe hardened therein what wonder
 ere it, yf whyle we be yet younge in
 yste, we thought that hys were law
 to fyghte for the true word of gode
 and though a mā were thowwyspe
 suaded that it were not lawfull to
 fste hys kynge though he wold wryg
 he take a waye lyfe, and goodes: yet
 ghte he thinke that it were lawfull
 refyst the ppocrytes and to reple not
 ynst hys kynge: but with his kynge
 delpuer hys kynge oute of bondage
 captyuite, wherein the ppocrytes
 be hym wyth wyles, and falsheede,
 that no man maye be suffred to come
 hym to tell hym the trouthe.

Thys seyste thou, that it is the
 udpe doctryne of the Pope whiche
 seth dysobedience, rebelyon and in
 rection. For he teachethe to fyghte
 to defende hys tradycyons, and
 whatsoever he dreameth wyth fyre wa
 and swerde, and to dysobeye father
 ther, master, Lorde kynge and Em
 oure: yee and to inuade whatsoever
 de or nacyon that wyll not receaue
 admytte hys godheede. Wher the
 D. i. preasable

The Prologe to
 preasable doctryne of Christ teacheth
 obeie and to suffre for the worde
 god and rempt the vengeaunce and the
 defense of the worde to god whych
 myghty and able to defende it whych
 also as sone as the worde is once op
 ly preached and testified or wytnesse
 to the worlde, and when he hath geue
 them a season to repent, is redy at on
 to take vengeaunce of hys enemyes and
 shoth arrows wyth heedes dypt
 dedly poyson at them and poureth
 plagues from heuen downe vpon the
 and sendeth them mozen and pestilence
 amonge them, and synketh the crite
 of them and maketh the erth to swallow
 them, and compasseth them in theyr
 les and taketh them in theyr owne tra
 pes and snares, and casteth them in
 the pyttes which they dygged for othe
 men, and sendeth them a dasyng in
 heed and utterly destroyeth them wy
 theyr owne soile counsell.

Now a
 mā ought
 to be haue
 hym selfe
 in readyn
 ge of doc
 toures &
 also in the
 scripture,
 Prepare thy mynde therfore by
 this lytle treatyse and rede it dyscreetly
 and iudge it indyfferently, and when
 allege any scripture, loke thou on the
 texte whether I interpret it right, wher
 thou shalt easely perceave by the cir
 stance and processe of them, if thou
 he christ the foundacyon and ground
 and byld al on hym and referrest all

and fyndest also that the expositi-
on agreeth to the comen articles of the
feyth and open scriptures. And God
the father of mercy wherfor for his tru-
th sake reysed oure sauoure Christ vp
agayne to iustifye vs geue the hys spyr-
it to iudge what is ryghteous in hys
eyes and geue the strength to aby-

de by it and to mayntene it

wyth all pacyence and

longe sufferinge, to

the ensample and

edifyng of his

congregaci-

on and

glorie

of hys name.

Amen.

(.i.)

The Obedyence of all degrees

promoued by Gods worde and fyrst
of chyldren vnto theyr
elders.



God (whiche worketh
all in all thynges) for
secrete iudgement and
purpose, and for his
godly pleasure, prouy-
ded an houre that the
father and mother shoulde
come together, to make the thow
them. He was present wth the in the
mothers wombe and fashioned the an-
bretted lyfe into the and for the great
loue he had vnto the, prouyded myn-
in thy mothers brestes for the agayn-
thou were bozne: moued also thy fa-
ther and mother and all other to loue
the to pytie the and to care for the.

And as he made the thow
so hath he cast the vnder the power and
auctorite of them, to obeye and serue
them in hys stede sayenge, honour the
father and mother. **Exo.xx.** Whiche
not to be vnderstonde in bowynge the
hne and puttyng of the cappe on the

Our fa-
thers and
mothers
are to vs
in Gods
stede,

Exo. 20
12

Of chyldre vnto theyr elders. ¶ xxvii
that thou loue them wpth all thyne
herte and feare and dyede the and way
on theyr commandmentes and se-
thyre woꝛshyppe, pleasure wyll and
profyt in all thynges, and geue thy lyfe
for them countynge them woꝛthy of al
honoure, remembryng that thou art
theyr good and possessor, & that thou
owest to them thyne owne selfe and all
that thou art able, yee and moze then
thou art able to do.

Understand also that what so euer what we
thou dost to them (be it good or bad) do to our
thou doest to god. When thou pleasest fathers &
them thou pleasest god, when thou dis- mothers
pleaseste them thou dyspleaseste god, that we
when they are angry wpth the God is do to god
angry wpth the, nether is it possible for
to come to the fauour of god agay-
e (no though all the angels of heuen
praye for the) vntyll thou haue sub-
mitted thy selfe to thy father and mo-
ther agayne.

If thou obeye (though it be but car- The re-
nally eyther for feare, for bayne glory warde of
profyt) thy blessinge shalbe longe ly- obedience
vpon the erth. For he sayth, honoure
thy father and mother, that thou mayst The re-
be longe vpon the erth. Exodi. xx. warde of
contrary wyle yf thou dysobeye them dysobedi-
thy lyfe shalbe shortned vpon the erth. ent.
it foloweth. Exodi. xxi. He that.

D.iii. Smyteth

Of children vnto

hys father or mother shalbe put to de
eth for it. And he that curseth (that is
to saie, rayleth or dishonoureth hys fa
ther or mother wyth opprobrious wo
des) shalbe slayne for it. And deute. xx

Deu. 21. 18-21

If any man haue a sonne stoburne and
disobedient which hereth not the voyce
of hys father and the voyce of hys mo
ther, so that they haue taught hym

19 to reue & he regardeth them not then let
his father and mother take hym & bring
hym forth to þe senoursoz elders of the
cyte and to the gate of the same place

20 And let them saie to the senours of
that cyte, this oure sonne is stoburne
and dysobedient. He wyll not heare to
oure voyce he is a ryoter and a dycker

21 Then let all the men of that cyte stone
him with stones to deeth so shal ye put
away wychednesse from amonge you
& all Israel shal heare & shal feare

And though, that the tempcrall
officers (to theyz owne damnacion) be
neglygente in punyshynge soche dysobe
dyence (as the spyrytuall officers to tea
che it) and wynte at it or loke on it the
rowe the fyngers yet shal they not sca
pe vnponyshed. For the vengeance of
god shal accompanye them (as thou
mapst se deu. xxviii. wyth all misfortune
& euill lucke & shal not departe fro the
vntyl they be murdred dround or hanged
ether

God an
geth diso
bedience
all hym selfe
though

Deu. 28

they: elders

-Fo. xxviii,

they vntyll by one myschance or ano the officer
they be vtterlye brought to nought wyl not.
and the worlde oftentymes hāgeth
a man for that they neuer deser-
ue but god hangeth them because they
woulde not obeye, and herken to they:
elders as the consciences of manye wel
wylde when they com: to the galowes
for cā they preach and teach other that
whyche they them selues wold not lerne
in season

The maryage also of the chyliden **Mariage**
petyneeth to their elders as thou maist
see. **Corinth. vii.** and thow we oute all **Cor. 7 all.**
the scrpyture, by the auctoryte of the
sayde commandemente, chylde obeye fa-
ther and mother, whyche thyng the he-
re gentyls haue euer kepte and to this
daye kepe, to the greate shame & rebuke
of vs Chriſten, in asmoche as the wed-
dinges of oure vyrgyns (wame it is to
beake it) ar moze lyke to the saute of a
bitch the maryeng of a reasonable
creature. Se nor we dayly .iii. of .iiii. ca-
pinge one woman befoze the com-
myte of offycyal, of which not one hath
the consente of her father and mother
and yet he that hath moſte moneye, ha-
th the beste ryghte and shall haue her in the
syppte of all her frendes & in dyſſaunce
of godes ordynaunces

Wherfore when she is geuen by
the

Conetous-
nes ma-
keth oure
ſpirituall
tye that
they can
not se
that why-
che a tur-
ke is a Ma-
ried of.

they elders.

the iudge to the one partye, and al-
marped euen then of tentympes Shall the
contrari parte sue before an hyer iudge
or an other that succedeeth the same
for moneye deuoyce her agayne. So
fullye doeth the cometousnes and amb-
cyon of oure prelates moche wyth the
lawes of god I passe ouer wyth silence
how manye yerres they wyl prolonge
the sentence wyth cauillacyons and
felte, yf they be well monyed on both
partyes, and yf a damsell prompt. I
how shamefull, councell they wyl geue
the seconde and also how the religious
of sata do separate vnseparable mat-
monye. For after thou arte lawfullye
marped at the commaundemente of fa-
ther and mother, and wyth the consent
of all thy frendes yet yf thou wylte be
delgised like vnto one of the and swere
obedience to theyr tradycyons, thou
mayst dysobeye father, & mother breake
the othe, whiche thou haste sworne to
God before hys holpe congregacyon
and wyth drawe loue, and charyte the
hyst of gods commaundementes, and
that dutye and scrupce whiche thou o-
weste to thy wyfe, wherof Chyrste can
not dyspence wyth the. For Chyrste is
not agaynste god but wyth God and
came not to breake gods ordynaunces
but to fulfill them. That is he came to
ouercome

Gete her
wyth chil-
de, saye
they, so
shall thy
cause be
best.

Gods
comman-
dementes
breake
they thoro-
we they
owne tra-
ditions.

The obedience of wyues **fo. xix**
become the wyth kyndnes and may
he to do of very loue the thyng
which the lawe compellerh the to do.
loue only and to do scrupce to
neighbour is the fulfyllinge of the
in the syght of God. To be a mon
a frere, thou mayst thus forsake
wyfe before thou hast lyne with her
not to be a secular prest. And yet **Money**
er thou art professed, the Pope for maketh
they wyll dyspence wyth the, both **marchan**
thy cote and all thy obedience, and **dyce,**
a secular prest of the: yf he wyll as
symony to sell a benefyce (as they
it) but to resygne vpon a pencyon
then to redeme the same, is no sy-
mony at all. Oh craftye iugglers and **Jugglers**
makers wyth the worde of god.

The obediēce of wy- ues to theyr husbādes.



fter that Eue was de-
ceaued of the serpent,
god sayd to her **Ge. iii.**
Thy luste or appetyte
shall pertayne to thy **Gen 3.16.**
husbāde and he shall
rule the or raygne ouer
the. God whych created the womā kno-
weth what is in that weake vessel (as **1 Pet 3.7**
Peter calleth her) and hath therfore put
her vnder the obedience of her husbāde
D. v. to rule

1 Pet. 3. 6.

Marriage
altereth
the degree
of nature

The hus-
bande is
to the wy-
fe in gods
steede.

to theyr husbandes.
to rule her lustes & wanton appetites
Peter. i. pe. iii. exhorteth wyues to be
subiection to theyr husbandes, after
ensample of the holy women whiche
olde tyme trusted in god, & as Sara
obeyed Abrahā & called hym lord whiche
Sara before she was married was
Abrahams syster & equall wyth hym: be-
cause as sone as she was married was in
subiection & became wythout compar-
ison inferior. For so is the nature of wedlocke
by the ordinance of god. It were much
better that our wyues folowed the
ensample of the holy women of old tyme
in obeynge theyr husbandes, then to
worshyp them wyth a Vater noster,
Aue & a Credo, or to stycke vp candles
before theyr images. Paul ephe. v. Let
wemen submyt your selues to your owne
husbandes as to the lord. For the hus-
bande is the wyues heed even as Christus
is the heed of the cōgregacion. Therefore
as the congregacion is in subiection
to christ lyke wyse let wyues be in subiection
to theyr husbandes in all thynges.
Let the woman therefore feare her hus-
band, as Paul sayth in the sayd place.
For her husband is to hyr in the sted of
god, that she obeye hym and wayte on
hys cōmaundementes. And hys cōmaund-
ementes ar gods commaundementes.
If she therfore grudge agaynst hym or
refuse

Servantes to their masters . 30

the hym the grudgeth agaynst god
resisteth god.

the obedience of ser-

uautes to theyr masters.



Servantes obeye your
carnall masters wyth *Eph. 6.5.*
feare & tremblunge in
singlenesse of your hee-
tes as to crist: not with
servyce in the eye syght *v. 6.*
as mē pleasres: but as

servantes of chyst, dopyng the wyll
of god from the herte wyth good wyll,
as though ye served the lord & not
men. *ephe. vi. and. i. pet. ii.* Servantes
obey your master wyth all feare not on-
ly if they be good and courteous: but
also if they be frowarde: for it is
of grace yf a mā for conscience to
the lord god endure greffe suffring wrong
for the lord. For what prayse is it yf when ye
suffered for your fautes, ye take it
patiently but & yf when ye do well, ye
suffer wronge & take it patiently, than
shall ye please the lord. Here to verely
ye are called. For crist also suffered for
us & takes leynge ys an example to fo-
lowe his steppes. In what soever kinde
therfore thou art a servante, during the
time of thy couenautes, thy master is to
be in the feare & rowme of god & god tho-
u folow

i. pet. 2. 18-21.

The mas-
ter is to

Servantes to their masters

the servāt row hym sedeth the, clotheth the rule
in gods and lerneth the his commaundement
rede. are gods commaundementes and the
oughteste to obeie hym as god, and
all thynges to seke hys pleasure, & p
fyt. For thou arte hys goods possessor
as his ore or his horse in so moch
whosoever doth but desyre the in
herte from hym wythoute hys loue
lycence is condemned of god, whych
eth Exo. xxi. se thou once conet not
neighbour's servauntes.

Our spir-
itualtpe
eternye
mens ser-
vauntes
not to ho-
noure god
but there
tradycions
and cere-
monyes
only.

Christes
doctryne
and the
popes dif-
fer.

Paule the Apostle sente ho-
nored Onesimus unto hys master (as thou
readest in the pyle of Paul to Phile-
mon) In so moch that though the
Philemon wyth his servaunt also was
converted by Paul and owed to Paul
and to the wyrd that Paul preached
not hys servaunte onely, but also hys
selfe: yee, and though that Paule was
in necessyte, and lacked mynysters
mynstre to hym in the bondes whych
he suffered for the gospels sake yet
de he not retayne the servaunt neces-
sarye to the furtheraunce of the gospel
wythout the consent of the master

O how sore dyffereth the doc-
tryne of Christ and hys Apostles from
the doctryne of the Pope, and of hys
Apostles.

For yf anye man wyll obeie neither
Catholike

of Subiectes to pynces Fo. xxxi.

neither mother, neither lord nor master. If thy
neither kynge nor pynce, the same master ple
th but onely to take the marke of ase thenot
the, that is, to Maue hym selfe a Maue they
be, a frere or a prest, and is the m- self a mon
partly fre and exempted from all he a frere
ce and obedience due to man. He or a prest.
wyl obeye no man (as they wyl To obeye
is most acceptable vnto them. The no man is
re dysobedyent that thou arte to a spiritu-
is ordynaunces the more apte and all thyng
arte thou for theys. Neither is
professinge, vowynge and swearin
obedience vnto theys ordynaunces
other thyng, then the despyng, de
ge and forsweringe obedience to
ordynaunces of god.

The obediēce of Sub

iettes vnto kynges pynces
and rulers.

The. xlii. Chapter of Paule
to the Roma.

Et every soule submyt Rom. 13. 1.

hym selfe to the aucto-
ryte of the hier powers

Ther is no power but
of god. The powers

that be, are ordeyned
of god. Who so ever

resysteth the power resysteth
ordynance of god.

They

Of Subiectes.

- v.3. They that relyst, Shall receaue to
selfe damnacyon. For rulers are
to be feared for good workes but
euell. Mylte thou be wpythoute fear
the power: Do well then, and so
4 thou be prayled of the same. For
the mynyster of god for thy welth.
and yf thou dos Euell then feare, for
heareth not a swerde for nought,
he is the mynyster of God to take
v. geaunce on them that doo euell: For
fore yee must nedes obeie not for
of vengeaunce onely: but also beca
6 of conseruence. Euen for thys cause paye
yee trybute. For they are goddes my
nisters scrupnge for the same purpose.
7 Geue to euery man therfoze
dutye Trybute to whom trybute be
geth Custome to whom custom is
feare to whō feare belōgeth: honoure
8 whome honoure pertyneth. Owe
thynge to anye man but to loue on
nother. For he that loueth another ful
fylleth the lawe. For these comma
mentes. Thou shalt not comit adul
Thou shalt not kyll: Thou shalt not
beare false wytnes Thou shalt not
sweare: and so forth yf there be enye othe
commandemente are all comprehēde
in thys sayng: Loue thyne neighbour
9 thy selfe. Loue hurteth not his neighbour
therfoze is loue y fulfylling of the lawe

to pynces **Jo. xxxi**

A father ouer hys chyldren is
bothe loyde and iudge to dydye
ge that one brother auenge him
self of another, but (if any cause
myse be betwene the wil haue it brou
to hym selfe or hys assynges, to be
red, and corrected: so god forbiddes
all men to auenge them selues, and
with the anctowite and offyce of auen
g to hym selfe sayenge: vengeaunce
myne and I wyl rewarde deut. xxxii. v. 35.
the texte Paule allegeth Roma. xii. v. 20
it is ympossyble that a man shulde
myghteous an egall or indyfferente
ge in hys owne cause, lustes and ap
otes so blynde vs Howeuer when
ou auengest thy self thou makest not
ce but sterest vp more debate

God therfore hath geuen lawes
all nacjons, and in all londes hath
hynges gouerners and rulers in his
stedde to rule the worlde thowwe
m. And hath commaunded al causes
be brought before them, as thou rea
de Exo. xxii. In all causes (sayth he) Exod. 22. 9.
myrpe or wryonge, whether it be ore
e, Mepe or vesture, or anye losse thing
pich another calengethe, let the cause
both parties be brought to the gods
and þ gods cōdene the same shal paye Judges
able to his neghbour mark þ iudges ar called
called gods in the scptyures because Gods,
they

Of Subiectes

they are in godds rowme and ex-
the commaundmentes of god. In
another place of the sayd chapter
les chargeth sayng se that thou
not on the godds nether sprake euer
the ruler of thy people. Whoso euer
erfor: resyseth them resyseth god
they are in the rowme of god) and
that resylke shall receaue theyr dam-
nyon.

Blessinge

Leu. 18. 4-30

Rom. 10. 4.

Curse

**God re-
wardeth
all obedis**

Hoche obedyence to father
mother, master, husbande, Emperour
kyngs lordes and rulers requyret
of all nacjons, pee of the verpe turk
and infydeles. The blessing & reward
of them that kepe the, is the lyfe of the
worlde as thou readest Leui. xviii. ke-
my ordynances, and lawes, wher-
of a mā kepe he shall lyue therein, wher-
of Paul reherceth Roma. x. prou-
ge therbye that the ryghteousnes of
lawe is but wordelye, and the reward
therof is the lyfe of thys worlde. In
the curse of them that breaketh them,
the losse of this life: as thou seest by
punishment appoynted for them

And who so euer kepeth the lawe
whether it be for feare, for bayne glori-
or piersyt, though no man reward hym
yet shall god blesse hym aboundantly
and sende hym worldely prosperite
thou readest Deute. xxviii. what good
blessyngs

ynge accompanye the keepnge of enee, thoti
 awe, and as we se the turkes ferre ghe no
 ad vs Christe men in worldy prof: man else
 te for they iuste keepnge of they do.
 po: all lawes, lyk wyls though no God an
 puny the the breakers of the lawe geth al o
 hall god sende hys curles vpon the bedience,
 they be vttelye broughte to nought no man
 thou readeste most terrebleye euen in else doo,
 ayde place.

Neither maye the interpo: person
 nge hym selfe vpon the superpo: o:
 entlye respyte hym for what soeuer
 nge it be: If he doo he is cōdemned
 he dede doynge: in as moch as he ta
 vpon hym that whyche belongeth
 od onlpe whyche sayeth vengeaūce
 yne and I wyl reward. Deu. xxiii.
 chyspe sayth Ma. xxi. al thet that
 the swerde shall peryshe wyl the
 rde. Takest thou a swerd to aueng
 selfe: so geueste thou not rōume to
 to auenge the but tobbeste hym of
 most hpe hanour in that thou wilt
 let hym be iudge ouer the

If anye man myghte haue auenged
 n selfe vpb hys superpo: that might
 ayd mozte ryghteoulye haue done
 n kynge Saule whyche so wrotyg
 ye persecuted Dauid euen for no o:
 cause then that god anoynted hym
 ge and promysed hym the kyngdom

35
 Vengeaū
 ce is gods

1. Sam 16. 12-13.

C. i.

Yet

[Handwritten signature and scribbles at the bottom of the page]

Of Subjects

Yet whē god had deliuered Saul
the handes of Dauid, that he myght
haue done what he wolde wyth hym
as thou seest in the first booke of kinges
1 Sam. 24. 4. The. xliiii. Cha. how Saul came in to
raue wher Dauid was. And Dauid
cam to hym secretlye, and cut of a peece
of hys garment. And as sone as he had
done it hys heert smote hym because
he had done so much to hys man cozraged
hym to sle hym he answered, the Lord
forbid it me that I shuld laye mine hand
on hym. Neither suffred he hys men
hurte hym, when Saul was gone on.
v. 11 Dauid folowed & shewed hym the peece
of hys garment and sayd why beleue
thou the wordes of men that say, Dauid
id goeth about to do the harme: peace
and se that ther is nether swell nor
hikennesse in my hande & that I haue not
trespassed agaynste the, & yet thou layest
12. a wayte for my lyfe. God iudge betwene
the & me & aueng me of the but myn hand
be not vpon the as the olde prouerbe sayeth
(sayd Dauid) oute of the wicked the
wickednesse procede, but myne hande shall
not vpon the meanynge, that god re-
punyssheth one wicked by another. And
agayne (sayd Dauid) God be iudge and
iudge betwene the and me, and behold
and pleate my cause, and geue me iudgement
oz ryght of the.

God des-
troyeth
one we-
ked by a-
nother.

to pynces.

Jo. xxxiii

And in the. xxvi. cha. of the same bo: God p^{ro} 1 Sam:
when Saul persecuted David agayn updeth a 26. 7.

David came to Saul by night as he meened to
steale and all hys men, and toke awaye take the-
s spere and a cup of water from hys uel out of
the. The said Abisai Daulds seruaunt the waye v. 11. 12
and hath deliuered the thyne enemye in when they
thyne hande thys daye, let me nowe haue ful-
erfoze nable hym to the gounde w^{ith} filled theie
spere & gene hym but euen one stry: wechednes
and no moze. Dauid forbade hym
pynge Kyll hym not. For who (sayd v. 9
) shal lape handes on the lordes anoynt
and de not gylte. The lordes lyueth, oz
the lordes lyfe (sayd he) he dyeth not
excepte the lordes smite hym oz that hys
aye become to dye oz eles goto batayl
and ther perysh.

Why dyd not Dauid sle Saul seeing
he was so wyked not in persecutynge
David onely but in dysobeynge godds
commandementes and in that he had
sayne. lxxv. of prestes wrongfully: 1 Sam. 22. 18.
eli for it was not lawfull. For if he had
done it he muste haue synned agaynste
god. For god hath made the kynge in
therpe realme iudge ouer all and ouer
him is there no iudge. He that iudgeth
the king iudgeth god and he that lateth
handes on the kynge layeth hande on
god, and he that respyseth the kynge re-
spyseth god & daneth gods lawe & ordin-

Eu.

ance

Of Subiectes

The hys: naxice If the subiectes synne they must be broughte to the kynges iudgemente referred If the kynges synne he must be referred to the ven to the iudgemente, wryth and vengeance of god. And as it is to respyte the kynges, so is it to respyte hys officer whiche is set of sente to execute the kynges commaundement

2. Sam. 1. 15

And in the fyrste Chapt. of the booke of kynges Dauid commaunded the younge mā to be slayne, which brought to hym the crowne and bracelet of Saul: sayd to please Dauid wryth all that he hym self had slayne Saul. And in the fourth chapter of the same booke Dauid commaunded those two to be slayne which brought vnto hym the hed of Absoloth Sauls sonne by whose meanes yet the hole kyngdome returneth to Dauid accordyng to the promise of god

2. Sam. 4. 12

Luk. 13. 1

And Luke. xlii, when they shewed chryste of the Galyleans whose blouds plate myngled wryth theyr own sacrifyce, he answered suppose ye that Galyleans because they suffred such punishment: I tell you naye but excepte ye repent ye shal lykewys perishe Thus was told chryst, no doute of soche an entente as they asked hym Mat. xlii, whether it were lawfull to geue trybute to Cesar. For they thoughte it was no synne

Math. 22. 17.

18. 21.

For they thoughte it was no synne

To prynces

For xxxv

recypte an hethen pryncce as fewe of It is not
wolde thynke, yf we were vnder the lawfull
the that it were synne to ryle agens for a chr-
m, and to ryde oure selues from, vn- then subiec
hys domynyon, so soze haue oure te to resy-
Hos robbed vs of the true doctrine fre hys
chyste. But chyste condemned they: pryncce
ades and also the secreete thoughtes of though he
other that consented therto sapenge be an he-
except ye repente ye shall lykwylse pe- then man. Luk. 13. 35
the. As who shuld saye. I knowe that
are wpythin youre hertes soch as thei
were oute warde in they: deades, and
vnder the same damnacion excepte ther
the ye repente betymes, ye shall bryake
oute at the laste into lyke deades, and
lykwylse peryshe as it came afterwarde
to passe.

Here by seyst thou that the kynge is
in this worlde wythout lawe and maye. *Quere*
at hys lust do ryght or wryng and shall
gve acomptes but to god only

Another conclusyon is thys that
no person nether anye degree maye be
exempt from thys ordynaunce of god.
Neither can the professyon of monkes,
and freeres or anye thyng that the pope
or byshops can laye for them selues, ex-
cept them from the swerde of the empe-
our or kinges yf thei bryake the lawes
For it is wyten let every soule submyt *Rom. 13. 1.*
hymselfe to the auctoryte of the hyer
E. lii. powers

Of Subiectes

powers. Here is no man excepte, but a
soules must obeye. These hier powers
ar the temperal kynges and pynces to
whom god hath geue the swerde to pa

The kyn: nythe who so euer synneth. God hath
ge hath not geuen them swerdes to puny the
no power ne and to let another go fre and to syn
but to his unpunished. Moreover wyth what fe
damnact: ce durst the spiritualte, whych ought
on to pre: to be the lyght and an example of good
upleage lyuinge to all other, desyre to synne
the spiri: punished or to be excepted from tribute
tuality to tolle or custome, that they wold not be
synne vn: are payne wyth they: brethren, to the
punished. mayntenaunce of kynges and officers

orderyned of god to puny the sinne: The
is no power but of god (by power
derstande the auctoryte of kynges and
pynces) The powers that be, are ordery
ned of god. Who so euer therfore respy
steth the powers respysteth God: Yet
though he be Pope, Bpshop, monke or
freere. They that respyste shall receaue to
them selues damnacyon. Why: for
gods worde is agaynst the, whych wyl
haue all men vnder the power of the
temperall swerde. For rulers are not
to be fearede for good workes but for
euill. Hereby seest thou that they
that respyste the powers or seke to be ex
empte from they: auctoryte haue euill
consciences and seke lybertye to syn

ROM. 13.2.

To pynces

For xxxvi

unpunished & to be free from bearing
payne wyth thei brethren. Wylte
thou be wyth oute feare of the power?
do well and thou shalt haue laude,
the same (that is to saye of the ruler),
with good liuing ought the spiritualtie
to rydde the selues from feare of the re-
bell swerde, & not wyth craft & wyth
condyng the kynges & byngyng: the
engaunce of god vpon the & in purcha-
sing licence to sinne unpunished.

For he is the mynyster of god for thy
health to defende the from a thousande
inconuenientes, fro theues, murderers
and them that wolde defyle thy wyfe,
thy doughter and take from the al that
thou hast: yee lyfe and al, yf thou did re-
fist. Forthermore though he be the grea-
test tyrante in the worlde yet is he to
the a greate benefyte of god and a thyn-
ke wherfoze thou oughtest to thanke god
dely. For it is better to haue somewhat
than to be cleane strypte oute of all to-
gether it is better to paye the tenth than
to lose all it is better to suffere one ty-
raunte then many & to suffere wronge
of one then of euery man. yee and it is
better to haue a tyrante, to thy kyng
then a widow, a passyue kyng that
doeth nought hym self, but suffere other
to do w^h they wil & to leade hym
whither they lyst. For a tyrant though

E.iii.

he

”
”
A kyng
is a grea-
te benefy-
te though
he be ne-
uer so e-
uell,

Of Subiectes

he do wronge to the good, yet he proueth
heth the euill and maketh all men obedi-
nether suffreth any man to polle hym
hym self only. A kynge that is softe
lyke an effeminate, that is to saye
ned to the nature of a woman, whiche
with hys own lustes, whych as a
longynge of a woman with chylde,
that he can not resyste them, and whiche
with the wyly tyranny of them that
ouer rule hym, shalbe moche moare ge-
uous to the realme than a ryght tyrant.
Rede the cronycles and thou shalt fynde
de it ever so. But and yf thou do euill
then feare: for he bereth not a swerde
for nought. For he is the mynystre
ned to god, to take vengeance on them that
do euill. Yf the offyce of prynces geue
doers them of god be to take vengeance on
euill doers: than by this terte and gode
worde at all prynces damned, euen a
nacion of many as geue libertie or licence to the
prynces spiritualle to synne unpunished and
sentuaries: not onely to synne unpunished them-
selues: but also to open sentuaries,
pryuledged places, churchportes, &c.
Thone holde: yee and yf they come to
mozte to all these, yet to set forth a ne-
cessite to save all maner trespassers
from the feare of the swerde of the ven-
geance of god putte in the handes of
prynces to take vengeance on all such.

to princes.

Jo. xxxviii

Ad requyeth þe lawe to be kept
of all mē, let the kepe it for what
so ever purpose they wyl. Wyl
they not kepe the law, so vouch
eth he not that they enloye thys tem
poral lyfe. Now ar ther thze natures of
one all together beestly, which in no
wise receaue þe lawe in theyr hertes but
the agentz princes & rulers whē so ever
they are able to make theyr partie good
these are signified by thē that worshy
the golde calfe, For Moyses brake
the tables of the lawe yer he came at thē
The secōd ar not so beestly, but rece-
aue the lawe, & to thē the lawe cometh:
they loke not Moyses in the face
for hys cōtenaunce is to bright for thē
that is they vnderstonde not that the la-
we is spirituall and requirith the herte
they loke on the pleasure, profyt & pro-
mouon that foloweth the keepynge of
the lawe, & in respecte of the reward ke-
pe they the lawe outwardly wylh wor-
shyp, but not in þe herte. For yf they migh
obteyne lyke honour, glozie, promo-
uon and dignyte and also auoyde all
inconuenientes, yf they broke the lawe,
they wolde they also breake the lawe and
folowe theyr lustes.

The thyrd ar spiritual & loke Moyses
in the face & ar (as Paul sayth Rom. ii) Rom. 2. 14.
lawe to thē selues and haue the lawe
writen

The na:
tures.

Exod. 34. 30. 33

Of subiectes

wrytten in theyr hertes by the spyrte
god. These reade nether of kynges
officers to dyue the, nether that any
profer them any rewarde for to kepe
the lawe. For they do it naturally.

The fyrst worke for feare of god
de onely. The second for rewarde. The
thyrde worke for loue freely. They lobe
on the exceeding mercy, loue & kyndnes
whych god hath shewed the in christ
therfore loue agayne & worke freely.

Even so
meth by
Christe.

When they take of the fre gyft of god
row christes deseruynges, & hope wryte
out all maner doutynge that god ac-
cordinge to hys promyse, wyl in the
worlde also defende the and do al thinge
for the of hys goodnes and for the
thes sake & not for any goodnes that
in the. They consente to the lawe that
it is holy & iust and that all men ought
to do what soener god comaundeth for

A Christe
man se-
keth no
more but
gods wyl.

no other cause, but because god com-
maundeth it. And theyre greates sorow
because that there is no strengthe in theyr
membres to do that whych theyr hertes
lusteth and thyrsteth to do.

These of the last sworthe kepe the lawe
of theyr own accorde & that in the
herte & haue professed perpetuall warre
re agaynst the lusses and appetytes of
the fleshe, tyll they be utterly subdued
yet not thowowe theyr owne strengthe.

to princes

Jo. xxxviii

the spyte of knowynge and knowlegynge they
of kynge and knyghtes crye ever for strength to god
that any man hath promysed assistance to all
for to knowe call vpon hym, These folow god
naturally. We are led of his spyte. The other two
of the two of lustes and appetytes.

warde. The lustes and appetytes are dyces and
They loke ay and that in one man: yee and one
of kyndnes contrary to another and the gre
in chylde luste carryeth a man all together a
he frely. We wyth hym, We are also chaunged
of god from one lust to another. Otherwys
hope wyth we dysposed when we are chylzen,
that god doth otherwys when we are youngmen and
wyl in the otherwys when we are olde, otherwys
do al thinges other even and otherwys in the moynin
d for the hope somtymes altered. vi. tymes in an
nes that hope. How fortuneth all thys? Becau
lawe that the wyl of man foloweth the
men ought to be and is subiecte to the wytte and
under the wytte erreth so doyth the wyl
god cometh as the wytte is in captivite, so is
the wyl, nether is it possyble that the
th in the wyl shulde be fre where the wytte is in
they her bondage.

Lustes

Freewyll.

That thou mayst perceave and fea
the thyng in thyne herte and not be
a payne sophyster dysputynge aboute
wordes wyth out perceaynge, marke
thys. The rote of all evyll the greatest
annayson and moste terribble wroth
and becaunce of god that we are in, is
naturall

Of subiectes

natural blyndnes. We are al out of
ryght waye, every man hys waye: &
iudgeth thys beste, another that to
best. Now is worldly wytte nothyng
else but craft and cotpste to obteyne the
whych we iudge falsly to be best. As

The wyll
is bond &
led.

ere in my wytte, so ere I in my wy
When I iudge that to be euyl, wh
in dede is good, then hate I that wh
is good. And whē I suppose that go
whych is euyl in dede, the loue I euyl

As yf I be perswaded and bozne
hande that my most frende is myne
emye the hate I my best frende: and yf
be brought in belefe that my most
emye is my frende, the loue I my m
emye. Now when we saye, every
hath hys fre wyll to do what hym
steth I saye verely that men do wh
they lust. Not wythstondyng to folo
lustes is not freedom, but captyuite and
bondage.

Yf god open any mans
wyttes to make hym feale in hys herte
that lustes and appetytes are damnable
and geue hym power to hate and resy
ste them, then is he free even wih the
dome where wyth christ maketh free,
hath power to do the wyll of god.

Freedom

All is syn
ne that
synneth
not of the

Thou mayst hereby perceaue that
that is done in the worlde (before the
spryngeth spryng of god come & geueth vs lght
is damnable synne, and the more glo
riou

is the moze damnable: so that that spirite of
 ch the worlde counteth most glori: god & all
 is moze damnable in the syght of that is
 , then that whych the whoze, the not done
 and the mozt herer doethe, wpth in the ligh
 de reasones of wordly wysdome fe of gods
 st thou chaung the myndes of yowth worde.
 make the geue them selues to what
 wylt eyther for feare, for prayse or
 profit: and yet doste but chaunge
 from one vyce to another.

As the perswasions of her fren: **So do**
 made Lucrece chaste. Lucrece belueved our spirite
 were a good huswif and chaste tualtye in
 she shuld be most glorious, and that all they
 she wolde wolde geue her honoure workes
 prayse her. She sought her owne
 in her chastyte & not gods. When
 had lost her chastyte, then counted
 her selfe mosse abhomynable in the
 of al men, & for very payne and
 ght which she had, not that she had
 leased god, but that she had lost her
 oure, clew her selfe Loke how great
 payne & sorow was for the losse of
 chastite, so great was her glory and
 ysing therein, & so moch despised she
 that were otherwyle, & ptyed the
 , whych pryde god moze abhorreth
 in the whordome of any whoze. Of
 pryde ar all the moztall vertues of
 Aristotle, Plato and Socrates, and
 all the

Of Subiectes.

And al the doctrine of the philosophes
the very gods of our scole men.

In lyke maner is hyt for the
parte of oure moste holy relygion,
they of lyke imaginacyon doo thynke
whyche they of Bedlem maye se,
they are but madnes. They loke on

True myracles which god did by the sayntes
to moue the vnbeleuyng to the faythe
and to confirm the trouth of his promys
les in Christe, whereby al that be beleue
at mad sayntes as thou seyst in the

Mark. 16. 20. achinge & chapt. off marke. They preached (say-
not the he) euery where, the lord working by
godheed th them and confyrmyng the pre-
of the pre- ge wyth myracles that folowed. (Act. iiii.)
Act. iiii. the dyscyples prayd that he
wolde stretch forth hys handes to do

1 Cor. 14. 22. myracles and wonders in the name
of Iesus. And Paul. i. Cor. xiii. sayth
the myracle of speakynge wyth dyn-
g tonges is, but a sygne for vnbeleue-
and not for them that beleue. These

Our hypo- myracles turne they to another purpose
crises are sayeng in theyr blynde hertes. He
blinde. at myracles god hath shewed for the
saynte, he must be verely grete worshipper
god. And at onse turne them selues to
gods worde and put theyr truste, and
confydence in the saynt & hys merites
make an aduocate or rather a god of
saint, & of theyr blind imaginaciō make
a tē

F.O.M.

The religious
lo-
he by the
out of the
only.

Of Subiectes

Shuld I now lose that: nay I had leue
dye, and as Lucrecia had leuer haue
Clayne yf he had not bene so stronge
her then to haue lost her glozpe euen
had these They ascribpe heuen to the
ymagynacyons and made inuencyon
and receaue it not of the lyberalte
god, by the merites, and deseruinges
Chyeste

**The spiri
tual man**

He now that is renewed in Chy
kepe the lawe wythoute anye law
wyttten oꝝ compulsyon of anye ruler
officer, saue by the ledynge of the spyr

**The natu
rall man.**

onlye but the naturall man is entyce
and moued to kepe the lawe carnally
wyth carnall reasons and worldly p

**Feare
is the last
remedy**

suasyons, as for glozpe, honoure ryche
and dygnyte. But the lastte remedy
of all when all other fayle, is feare.

Beate one & the reste wyll absteyne for
feare as Moyses ever putteth in reme
braunce Capenge kyll stone burne. So
shalte thou put euill from the, and all
Israell shall heare and feare and shall
no more doo so. If feare helpe not then
wyll god that they be taken out of this
lyfe.

**Kyngeste
sende the
falle suc
Rom. 13
course of
the pope,
theredore**

Kynge were ordeined then, as
I befoze sayde, & the sword put in their
handes to take vengeance of euill
doers, that other might feare, and were
not ordeined to fyghte one agaynst
another

end the false auctorite of the Pope in punys-
 at verpe Antychriste Byshopes they mynge of
 pe can mynysre the temperail sword syn layde
 y: offyce the preachynge of goddes aparte.
 ynde layde aparte, whyche they will

ther doo ner suffre anyeman to doo Byshops
 slepe wythe the tempozail swerde mynysre
 whyche they haue gotten oute of the hā the kinges
 of all prynces them that wolde. The dutie, ther
 eachynge of Goddes worde is hate- own leyd
 all and contrarye to them: why. For it aparte: ye
 impossible to preache christe excepte they perse
 ou preache agaynste Antychriste that cute they
 to save them whych wyth they: false owne offi
 ctryne and byolence of sword enforce ce.

quencheth the true doctryne of Christe Kinges to
 as thou canste heale no dysplease, ex- but wayll
 te thou begynne at the rote euen so on the po-
 nste thou preache agaynste no myl- pes pleas-
 se, except thou begyn at the Byshops cure. Wh
 nges they are but Madowes, bayne
 mes, and thynges ydle, haupng no-
 ynge to doo in the worlde, but when
 re holpe father neadeithe they helpe

The Pope contrary to al conscience The lags
 d agaynste all the doctryne of Criste glynge of
 which saith my kingdom: is not of this the Pope.
 worlde. Jho. xviii. hath vsurped the ry- John. 18. 36
 of the emperoure. And by polory of Byshopes
 byshops of almanye and wyth co: of Almant
 pting the electours or chosers of the
 perour w money bying to passe that

to Princes.

Asplane
Byshopes
of Fraunce
A cappe of
mayntenaunce.
Mooste
Christen
kyng.
Defender
of the Po
pes fayth
The Eng
lyshe bys
hops.
The sal
ued of the
byschops.

Suche a one is euer chosen Emperour
that is not able to make hys part
good wyth the pope. To stoppe the
peroure that he come not at Rome,
bryngeth the Frenche kyng vp to As
plane, and on the other syde bryngeth
the Venetians. Yf the Venetians com
to nye, the Byshops of Fraunce may
brynge in the Frenche kyng. And
Bocheners are called and sende for
come and socre. And for theyr labour
he geueth to some a rose, to another
cappe of mayntenaunce. One is called
mooste Christen kyng another defende
of the fayth, an other the eldeste son
the moost holy seat. He blaseth also
armes of other and putteth in the bo
crosse the crowne of thorne or the na
les and so forth. If the Frenche kyng
go to hys, and crepe vp other to Rome
nye or Naples: the must oure Englysh
byschops brynge in our kyng. The crowne
of the byshops is to entytile one kyng
wyth another realme. He is called kyng
of Denmarke, and of Englande, the
kyng of Englonde and of Fraunce.
Then to blynde the lordes and the com
mens, the kyng must chalenge hys righ
Then must the land betaxed and euery
man paye, & the treasure bozne out of the
realme and the lande beggerde. Howe
many a thousande mens lyues hath
coll

And how many an hondred thou-
 poundes hath it caried out of the
 me in our remembraunce? Welydes
 an abhominable an exāple of gathe-
 was there? Suche verely as neuer
 unte sens the worlde began dyd, ye
 as was neuer befoze herde oz thou
 on nether amonge Jewes Ware:
 , Turkes oz Hethen sens God cre-
 the Donne to Wyne: that a beeste
 be breake vp into the temple of god
 is to saie, into the herte and con-
 nces of men and compell them to
 are euery man what he was worth
 ende that shuld neuer be payd again
 w many thousands forswore them
 es? How many thousandes set the
 es about theyr abypte, partye for
 e lest they shulde be forsworne and
 tly to saue theyr credence: when the
 pe hath hys purpose, then is peace
 no mā woteth how, and our most
 my is our most frende.

Now because the Emperour is able
 obteyne hys ryght: Frenche, Engle
 necians and all must vpon hym. O
 at whose of Babylon, how abuseth
 the princes of the world, how dyke
 she made the with her wine: How
 mefull licences doth she geue them,
 ble Rychromancie, to holde who-
 , to deuoyce them selues, to breake

f. ii.

the

O a cruell
 and an a-
 bonina-
 ble ensam-
 ple of ty-
 ranny iud-
 ge them
 by theyr
 deades
 sayth!
 Christe,
 The Car-
 dinal.

The who-
 re of Ba-
 bilon.

The Popes power
the sayth and promyses that one
keth wyth another, that the cōfession
Confessio shall deliuer to the kynge the confes
of whom he wyll, and dispence th
them euen of the very law of god
the Chyist hym selfe can not do.

**Agaynst the po=
pes false power.**

Math. 26. 52.



At. xxi. Chyist e
vnto Peter, putte
thy swerde, into his
the. For al that lay
de vppon the swer
shall pershe wyth
swerde, that is who

Not Peter onely the tempozal officer to whom god ha
but chyiste geuen the swerde, leueth hande on
also was swerde to take vengeaunce, the same
vnder the scrueth deeth in the deade doyngs. C
tempozall dyd not put Peter only vnder the te
swerde. pozell swerde, but also Chyist hym selfe

Gal. 4. 4. As it appereth. Gala. iiii. And Chy
Mat. 3. 15. sayth Mat. iiii. Thus becometh it be
fulfyll al ryghtwysnes, that is to say
ordinaunces of god. If the hed be the
vnder the tempozall swerde, howe ca
the membris be excepted? If Peter sa
ned in defendynge Chyiste agaynst
temp

is improued.

xliff.

one of all swerde (whose auctorite and
sires the Bysshops then abused as
the Chyrlt as ours do now) who ca
le our pcelates of synne which wyl
e no man, nether kynge nor Empe
re: pe who can excule frome synne,
yther the kynges that gyue, cyther the
Bopes that receaue such exemptions
contrarye to Gods ordynaunces and
Christes doctrine:

And Mat. xlii. both Chyrlt and also Math. 17. 27.
er paye tribute, where the meaning
Christes questio to Peter is: ys payn
ake tribute of straungers only and
of theyr chyldren, the verely oughte
to be fre which am the sonne of God
ose seruantes and ministres they ar
of whom they haue theyr auctorite,
because they nether knew that, nes
Chyrlte came to vse that auctorite,
to be our seruante & to beare oure
then & to obeys all ordynaunces, both
myght & wyonge for our sakes and to
the vs: therfore sayd he to S. Peter
ye for the & me lest we offende them.
whereouer though that Chyrlt & Peter
ause they were poore myghte haue
aped, yet wold he not for feare of of
dyng other & hurting theyr cosciences
he might wel haue geue occasio to
tribute gatherers to haue iudged as
the both of him & his doctrine: pea & the

f. iii.

Jewes

The Popes power.

**When the
spiritual-
eye payeth
tribute.**

**Shame-
lesse iug-
glars.**

Math. 17. 27

Jewes myght happely haue ben q-
ted thereby & haue thoughte that it
not be lawfull, for them to haue pay-
tribute to hethen princes and ydolaters
seyng that he so great a prophet pay-
not, ye and what other thyng cause
the lay so lytle to regarde theyr princi-
as that they se them both dyspyled
disobeyed of the spiritualtie. But our
prelates whych care for none offend-
ge of consciences, and lesse for gods
dinances, wyl paye nought: but
princes must fyght in our most holy
thers quarell & agaynst Christ. The
they & fyrt. There also is none so po-
that then hath not somewhat to ge-
Marke here how past shame our
le doctours are (as Rochester is in
sermon agaynst Marten Luter (wher
of this texte of Mathew dyspute the
Peter because he payd tribute, is gra-
ter then the other apostles, and hath mo-
re auctorite and power then they & we
heed to them all, contrarye to so man-
clears textes, wher Christ rebuketh the
sayeng: that is an hethenish thyng the
one shulde clyme aboue another or be-
lype to be greater. To be greater in the
kyngdom of heauen is to be a seruant
and he that moost humbleth hym self
and becometh a seruant to other (after
the ensample of Christ I meane and by

is improued.

xlili

ables and not of the pope and his a-
bles our **C**ordinales & byshopes, the
he is greateste in that kyngdome. If
eter in payeng tribute became grea-
how cometh it that they wyl paye
at all? But to paye tribute is a si-
of subsecion verelye and the cause
Christ payed was because he had
householde, and for the same cause
ed Peter also. For he had an house
shippe & nettes, as y^e readest in the gos-
l. But let vs go to Paul agayne.

They ma-
ke no con-
science at
any euill
doynge.

Wherefore ye must neades obeye, not
feare of vengeunce only: but also be-
cause of conscience. That is though thou
so myghty (as now many peres oure
ope and **B**elates euery where are)
that thou neadest not to obeye the tem-
shall swerde for feare of vengeaunce:
must thou obeye because of consci-
fyist because of thyns owne consci-
ce. For though thou be able to resyst,
thalt thou neuer have a good consci-

They care
for theyr **R**om. 13. 5.
neighbours
as the
wolfe do-
eth for the
shepe.

The euell
nsample
of the spi-
ritualtye
causeth
the laie to
be free frome all maner
weie that
they are
not bonde
to obeye.
lest

The popes power

lest thy freedom make thy weake brother
to grudge, and rebelle in that he seeth the
good empty & he hym selfe more lade the
parte also layde on hys shulders. And
thou not yf a man fauoure one some
more the another or one seruant more
then another, how all the reste grudge
and how loue, peace and vnyte is broken
& what Christenlye loue is in the to the
neighbour warden, when thou canst
fynde in thyne herte to go by and do
emptye by hym all daye, longe & se hym
ouer charged, ye to faul vnder his bur
then & yet wilt not once set to thyne hand
to helpe hym? What good conscience
there be amonge our spiritualite to ge
ther so greate treasure together & with
hypocrisie of theyr false lerning to robbe
almost every man of house and land
and yet not therewith contente but with
all craft and wylynes to purchace
greate libertyes and exemptions from
al maner bearing with theyr brethren
sekyng in Christe nothyng but swete
I passe over with silence how they te
ach prynces in euery lande to lade new
exaccyons, and tyrannye on theyr sub
iectes more daylye nether for what pur
pose they doo it saye I. God I trust
shall shortlye disclose theyr sugglyng
and byng theyr falschod to lyghte and
lepe a medecyne to them, to make theyr
scabbes

There is
no christen
loue in the

what pur
pose: euen
to flater
the prin
ces that
they maye
abuse their
auctoritie
to sle who
so euer be
leueth in
christ and
to mapne
teyne the
pope.

is improued

xlv

shes breake out Nevertheless thys
saye, that they haue robbed all real-
s not of gods word only but also of
wralthe, and prosperyte, and haue
tuen peace out of all landes and with
awe the selues fro al obediēce to pryn-
s & haue separated the selues fro the
pe men, counting them viler then dog-
s & haue set vp that greute ydole the
hoze of babilō antichrist of Rōe whō
i call pope & haue conspired agēst all
mmune welthes & haue made the a se-
all kingdome wherin it is lausful vn-
pyshed to worke all abhomynacyon
euerpe parpsh haue thei spies and in
euerpe great mans house and in euerpe
uerne and Alehouse. And thozow con-
fessions know they all secretes, so that
man maye open hys mouth to re-
the whatsoeuer they doo, but that he knowe all
albe hostiye made an heretike In all mens secre-
uncels is one of the, yee the most part
cheefe rulers of the councels are of no man
m: but of theyr councell is no man theyrs.
ē for thys cause paye ye tribute that
to wete, for consciences sake to thy
ghbour, and for the cause that for-
orth. For they are gods ministres see-
age for the same purpose. Because
d well so haue it, we must obeie. We
not loke (yf we haue Chyestes spy-
e in vs) what ys good profytable
gloypous

The Popes power.

gloious and honorable for vs) neither
on our owne wyl, but on gods wyl
nely. Eue to every mā therfoze hys
tribute to whom tribute belongeth
custome to whō custome is due: feare
whō feare belongeth: honour to whō
honoure pertyneth.

That thou myghteste feale the wo
kyng of the spirite of god in the and in
the bewtre of the deade shulde decea
the and make the thynke that the lawe
of god whych is spirituall were con
and fulfylled with the outward and
dylly deade it foloweth. Owe nothyng
to any mā: but to loue one another. fo
he that loueth another fulfylleth the
lawe. For these cōmaundementes: thou
shalt not commytte adultery, thou shalt
not kyll, thou shalt not stele, thou shalt
not beare false wytnesse, thou shalt not
desyre and so forth yf ther be any othe
cōmaundement at all cōprehended ope
teyned in this sayeng: loue thy neighbour
therfoze is loue the fulfyllinge of the
lawe. Here hast thou sufficient agayn
all the sophysters werkeholp and t
fiars in the world, so whych magnify
ther dedes. The lawe is spirituall and
requyeth the herte, and is neuer fulf
led wth the deade in the syght of god
Wyth the deade thou fulfyllest the lawe
befoze the worlde and lyuiste thereby

Agaynste
woyamen

What is thou entorest this present lyfe and
 enjoydest the wrath and vengeance, the
 death & punishment which the law threat-
 neth to them that breake it. But before
 thou kepest the law yf thou loue o
 thy. Nowe what shall make vs loue?
 I say. I shall sayth to. If thou beholde
 how much god loueth the in Christ and
 what vengeance he hath deliuered
 for his sake & of what kingdom he
 hath made the heire, then shalt thou be
 able enough to loue thy very enemye
 without respect of reward: ether in this
 life or in the lyfe to come, but because
 that god wyll so haue it & Christe hath
 serued it: yea I shaldest feale in thyne
 heart that all thy deades to come, at a
 ready recompensed already in Christ
 Thou wylt say haplye, yf loue fulfill
 the law the it iustifieth. I say that, that
 wherewith a man fulfilleth the law, de-
 clareth him iustified but that which ge-
 teth hym toherewith to fulfill the law,
 iustifieth hym. By iustifying vnderston-
 the forgiveness of synnes and the Justifying
 the loue of god. Now sayeth the texte
 Rom. 10. 4. the ende of the law or the cause
 wherfore the law was made is Christe
 iustifie all that beleue. That is, the
 law is geuen to vtter synne, to kylle the
 consciences, to dampne oure deades, to
 bring to repentaunce & to direct to Christ
 in

The Iudee
 fulfilleth
 the lawe
 before the
 worlde.

Fayth ma-
 keth a man
 loue.)

Justifying
 Rom. 10. 4.

The office
 of deute
 of the law

The Popes power.

in whom god hath promised his favour
and forgiveness of synne to al that re-
pente and consente to the lawe that is
good. Yf thou beleue the promyses the
dothe Gods trueth iustifie the, that is,
forgiveth the, and receaueth the to fa-
uoure for Chyistes sake. In a swerthe
wherof and to certyfye thynne herte, he
sealeth the wth the spyte Ephc. i. and
iii. and. ii. Corin. v. sayth Paul, which
gave vs his spyte in earnest. How yf spi-
rite is geuen vs thowwe Chyiste, reade
Rom. viii. and Gala. iii. and. ii. Cor. iii.
Nevertheless the spyte and hys frutes
where wth the herte is purgysed, as
sayth, hope, loue, patience, longe suffer-
yng and obedience, coude neuer be seene
wthout outwarde experyence. For yf
thou were not brought sometyme into
combraunce, whence God onely coulde
delyuer the, thou shuldeste neuer se the
sayth, yea excepte thou foughtest some-
tyme agaynst desperatton, hell, deeth
synne and powers of thys worlde for
thy saythes sake thou shuldeste neuer
knowe true sayth frome a dreame. Ex-
cepte thy brother now and the offended
the, thou couldeste not knowe whether
thy loue were Godly. For a Turke is
not angr, tyll he be hurte and offended
but yf thou loue hym that doeth the
well, then is thy loue of god, likewise yf

The bele-
uynge of
gods pro-
mises iu-
stifieth.

1 Cor. 1. 21 & f.

The spyte
and the in-
warde ver-
tues are
knowe by
the out-
ward dede

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Math. 5. 44.

is improued.

xlvi

thy rulers were all waye kynde, thou
shouldest not know whether thyne obe-
dience were pure or no, but and yf thou
canst patiently obeye euyll rulers in all
thyng that is not to the dyshonoure of
god and whē thou hurtest not thy ney-
ghours, then art thou sure that gods spi-
rite workethe in the, and that thy faith
is no dycame nor any fals imaginatiō.

Therfoze counceleth Paul Rom. vii Overcom
recompente to no man euyll. And on thyne eni-
myr your parte haue peace wyth all mē. Des my wyth
thy beloued auenge not your selues: but welldoing
geue rowme to the wrath of God. For
it is wytten vengeance is myne and
I will rewarde, sayth the Lord, There-
fore yf thyne enemye hongre leade hym
yf he thirste, geue hym drynke. For in
so doeing thou shalt heape coles of fyre
on hys heede (that is thou shalt kende
hym in hym) Be not overcome of euyll
that is let not another mans wyked-
nesse make the wicked also). But over-
come euyll wyth good, that is wyth sof-
tesse kyndnesse and all patience wyne
in: cue as god wth kyndnesse wōne the.

The lawe was gyuen in thunder
lyghtenyng, fyre, smoke and
the voyce of a trumpet and ter-
rible lyght. Exodi. xix. So that
the people quake for feare and stode a
ferre

The lawe

The popes power.

a ferre of sayenge to Moyses. Speake thou to vs & we wyll heare: let not the Lord speake to vs, lest we dye. No ear (yf it be awaked and vnderstondeth the meanyng) is able to abyde the voyce of the lawe: excepte the promyses of mercy be by. That thunder excepte the rayne of mercy be ioyned wryth it, destroyeth all and byldeth not. The law is a wytnesse against vs and testifieth that god abhorrerh the synnes, that is in vs and vs for oure synnes sake.

The kyng

1 Sam. 12. 1. 18. 19.

Rom. 13. 4

Rulers at gods syte.

Why the rulers are euell,

In lyke maner whē god gaue the people of Israell a kyng sit thundred and rayned that the people feared so sore that they cryed to Samuell for to praye for them, that they shuld not dye. i. Rom. 13. 4. As the law is a terrible thyng: euen so is the kyng. For he is ordened to take the vengeance and hath a swerde in his hande and not percockes feeders. Feare hym therfore and loke on hym as thou woldeste loke on a sharpe swerde that hangeth ouer thy hecd by an here

Reedes and gouerners are ordened of god and are euē the gift of god, whether they be good or bad. And whatsoeuer is done to vs by thē, that doeth god, be it good or bad. If they be euill why are they euill? verely for oure wykednes sake or thei euell. Because that whē they were good we wolde not receaue the goodnes

Is improued.

Abiss

goodnes of the hande of God and be
thankful, submitting our selues to his
lawes and ordinaunces, but abused the
goodnesse of god to oure sensuall and
fleshy lustes. Therfoze doeth god ma-
ke this scourge of the and turne them to
wilde beestes contrary to the nature of
their names & offices, euen into lyons,
lions, foxes & vncleue swyne to auenge
him selfe of oure vnnatural & blynd vn-
derstandnes & of our rebellious disobedience
In the .xvi. psal. thou readeest, he destro *psal. 106. 9.*
the ryuers & dyed by the springes
water & turned the frutefull lande in *psal. 107. 33. 34.*
barrenesse, for the wykednesse of the
habiteres therein, when the chyldren of
israel had forgotte god in Egypt, god
quell the hertes of the Egyptians to
the the and to subdue the wpyth crafte
and wpylines. *Psalme. ciii. and Deuter. 32. 6.*
nomion. iii. Moyses reherceth sayeng
god was angry wpyth me for your sake *psal. 106. 32.*
so that the wyathe of God fell on
the people for the wykednesse of the peo-
ple and in the second chapter of the se-
cond booke of kynges God was angry *2. Sam. 24. 1. 2. 3*
wpyth the people and moued Dauid to
number them when Joab and the o-
ther lordes wondred why he wolde ha-
ve them numbred and because they fea-
red lest some euill shuld folowe, disua-
ysed the kyng: yet hys holpe not. God so
hardes

The popes power.
hardened hys harte in hys purpose,
haue an occasiō to slep the wycked
ple.

Cruell rulers then are a synge the
God is angry and wraeth wth vs.
lers are a it not a greate wrathe and vengea^{nce}
sygne that that the father and mother shulde be
god is an^{gry} they^r chyl^{dren}, eu^{er} they^r fle^{sh}e and the
gry wth bloode: o^r that an husb^{ande} shulde
vs. vnkyn^d vnto hys wyfe o^r a master
to the seruaⁿte that w^{or}shippeth on^{ly}
p^{ro}fyte, o^r that Lo^rdes and syn^ge
shulde be ty^rantes vnto they^r subie^{ct}s
and tenaⁿtes wh^yche paye them
butte, tolle, custome and rente, labo^r
and toyl^{yn}ge to syn^de them in hono^r
and to maⁱnteyne them in they^r chaⁿ
is not thys a fearfull iudgement of
and a cruell w^{ra}th that the very p^{ro}
tes and sheperdes of oure soules wh^y
che were wonte to fede Ch^ristles flock
wth Ch^ristles doctryne and to walke
before them in l^yuynge there after, aⁿ
to gyue they^r lyues for the, to they^r c^o
sample and edifyenge, and to strength
they^r weake saythes, are nowe so
chaunged that yf they smell that one
they^r flocke (as they now call them)
no lenger Ch^ristles do but once longe
desyre for the true knowledge of
they wyl slep hym, burnyng hym wth
fyr mooste cruell^y. What is the ca^u
of the

is amonished.

thys and that they also teach false Why the
stepne conpyngge it wpth lyes be prelates
ye it is the hands of god. to auenge ar so w
wychedne of the that haue no lous hed.
e lust vnto the trueth of god when it
preached but reioyse in vneyghteous
e. As thou maist se in the sccond pistle
Paule to the Thessalonians. where
speaketh of the compyngge of anty- 1 Thes. 2. 9.
pistle whose compyngge shalbe (saith he)
the workinge of Satā wpth all my-
acles sygnes & wondres whych he bus
s, and in all deceauable vneyghteous V. 10.
amonge them that perishe, because
they receaued not any lous to the trueth
haue bene saued Therfore shall God
make them stronge delusyon, to beleue
e. Marke howe God to auenge hys
weth, sendeth to the vnythanchful false
stepne and false myracles to cōpyngge
em & to harden the hertes in the false
are, that afterwarde it shall not be
aple for them to admytte the trueth
thou seist in Exo. vii. and. viii. how
d suffred false miracles to be shewed
the syght of Pharaō to harden hys
e, that he shulde not beleue & trueth
in as moch as hys locusts turned
pyrdes into serpentes, & turned wa-
into bloud, & made frogges by theyr
chaunt. So thought he that Moses
all hys myracles by the same craft
G. 1. and

The Popes power

And not by the power of God, And
hade therfore in vnbefefe and pryde
in respyng god.

The rygh Let vs receaue all thynges of
ee way to whether it be good or badde: let vs
come out by oure selues vnder hys myghty
of bonda: de and submitte oure selues vnto
ge. nuryoure and chastysinge and not m

Heb. 12. 6. 7. 8. Drawe oure selves from hys correcc
(reade the Hebr. the. xii. chapter. for
thy conforce) and let vs not take the
fe by the ende or seke to auenge our
nes on hys rodde whych is the euyl
lers. The chyldre as long as he seketh
to auenge hym selue vpon the rodde
hath an euyl herte. For he thinketh
that the correccyon is ryghte or that
hard deserveth hys, nether repenteth,
reioysed in hys wphednes.

And so long shall he neuer be wphed
out a rodde: so longe shall the rodde
be made sharper & sharper. Yf he know
ledge hys faute and take the correccyon
meekely and euen kyss the rodde & an
de hym selfe wth the lerning and nury
oure of hys father and mother, then
the rodde taken awaye and byente.

So yf we respyte euell cōsellers schypp
to set oure selues at lyberte, we shal
no doute bringe oure selues into mo
euill bondage & wrape oure selues
moche moze myserie and wretchednes.

For

yf the heddes ouercome, then laye
 more weighte on theyr backes and
 ke theyr rocke sojer and tye them
 enter. If they ouercome theyr euill
 ers the make they a waye for a more
 el nacio or for some tizaunt of theyr
 one nacio which hath no righte vnto
 crowne. If we submitte our selues
 to the chastisynge of god and mekely
 knowledgoure synnes for whyche we
 are scourged, + hyffe the rodde, and amende
 re lpyng: the wil god take the rodde
 awaye. that is, he wyll geue the rulers
 better herte. Or yf they continue their
 wyll + persecute you for well doynge
 because ye put youre trust in god then
 god deliuer you out of theyr tyrāny
 hys truethes sake. It is in the same
 god now that was in the olde tyme +
 deliuered the fathers and the prophetes
 apostles, and other holysayntes.
 and what soeuer, he sware to them he
 hath sworne to vs. And as he deliuered
 them oute of all temptacyon cōbzaunce
 and aduersyte, because they consented
 and submytted them selues vnto hys
 will and trusted in hys goodnes and
 he hath euen so wyll he doo vs yf we do
 wyll.

when so euer the chyldren of Isrea
 fel from the waye whyche God com-
 manded them to walke in he gaue the

G.ii,

vp

God is al
 waye one
 all waye
 true all
 wayes
 mercysfull
 and excludeth
 no
 man from
 hys promys
 ses.

The popes power.

By vnder one tyrante or another. Some as they came to the knowledge of them selues, and repented crying for mercy & lenyng vnto the truely of promysces he sēde one to deliuer them as the histories of the byble make mention.

A Chyssen man in respecte of God is but a passyue thyng, a thyng that suffereth only and doeth nought as the speche in respecte of the surgen or physician both but suffer only. The surgen launceth and cutteth oute the deede fleshe, Merche the woundes, thrusteth tentes, burneth loweth or styche and, lepech to corpes to drawe out the corruption, & laste of al lepech to lye playsters and maketh whole. The physician yhe wylse geueth purgacyon and dygnkes to dyue oute the dyscalite and then woth restauratyues brynge he lth. Now yf the speche resyst the cause of the Merchynge peron, and so forch be eth he not resyste hys owne helth, and is cause of hys owne deethe. So yhe wylse is it of vs, yf we resyst euell rule whych ar the robbe & scooge wher woth god chastiseth vs the instrumēt wher woth god Merchech oure woundes and dytter dygnkes to dyue oute the synne and to makent appere, and corpes to drawe out by the rotes the core of the

Small en-
lars are
whole so-
me mch-
nes.

is impoyned

N.

of the soule that freteth inwarde,
Christen man therfore receaueth all
of the hande of god both good & chylde
bad, both swete, and sowre, bothe man rece-
th and wo. Yf anye person doo me aucth.
whether it be father mother and
sith, that receaue I of god, and to
geue thanks. For he gaue where-
th, and gaue a commaundemente,
moued his herte so to do. Aduersite
receaue I of the hande of god as
whol some medycyne, though it be
somewhat bytter. Temptacion and ad how pro-
pyte doo both kyll synne and also sytable
er it. For though it be. A Christen man aduersite
with every thyng how to lyne yet is.
the flesh so weake, that he can neuer
e by hys crosse him selfe to kyll and
erpy the flesh he must haue another
e it on hys backe. In manye also
he lepeh hydde wythin and festereth
rotteyth enwarde and is not sene:
that they thynke how they are good
perfecte and kepe the lawe. As the
unge man. Mat. xix. sayd he had of math. 19. 20-24
ued all of a chylde, and yet lyed fals-
in hys herte, as the texte folowynge
all declarerth when al is at peace and
man troublethe, vs we thynke that
at parpente and loue our neygh-
urs as our selues: but let oure neygh-
bours

G.iii.

hours

The popes power.

houer hurte vs in worde oz deade as
the synde we it otherwyle Then fume
we and rage and let vp the pistels and
bende, ouer selues to take vengeaunce
Yf we loued with godly loue for christes
kyndnes sake, we shulde despye no ven-
geaunce, but pitty hym, and despye god
to forgiue amende hym knowynge
that no fleshe can doo otherwyle than
synne, excepte that God preserve hym
Thou wilt saye what good doeth this
persecucyō, a tyrannye to the ryghteous
First it maketh the seale the working
of Gods spirite in them and that they
sayth is vnfayned Secondly I saye
that no man is so greete a sinner, as he
repente and beleue, but that he is ryghte-
eous in Christe, and in the promysse
yet yf thou loke on the flesh and to the
lawe there is no man so perfecte that
is not founde a synner.

After anye man so pure, that hath
not somwhat to be yet purged. This
shall suffice at this tyme as concerning
obedience.



Because that God ex-
cluded no degree from
hys mercede. But whoso
so euer repenteth and
beleueth hys promys-
ses (of what so euer
degree he be of) the sa-

114

(.) (.) (.)
(.) (.) (.)
(.)

The offi ce of a father and how he shulde rule.

Eph. 6.4.



Fathers moue not your
chyliden to wrath: but
brynge them vp in the
nurtoure and informacyon
of the lord. Eph. 6.4.
vi. and Collos. iii. fa-
thers rate not your
chyliden, lest they be of desperate mynde,
that is lest thou discorage them. For
where the fathers and mothers are wroth
warde hastye and churlysh, ever bryn-
lynge and chydynge: ther ar the chyliden
anone discoraged and hertlesse and ap-
te for nothyng neether can they do any
thyng a ryght.

Eph. 6.4. The right
te brynge
ge vp of
chyliden

Brynge them vp in the nurtoure
and informacyon of the lord. Teach
the to knowe Christ: set gods ordina-
ce before them sayenge: sonne or daugh-
ter god hath created the and made the
thorow vs thy father and mother. and
at hys commaundment haue we be-
longe thus kyndly brought the vp and
kepte the from all perils he hath com-
maunded

Of an husband

liii.

ended the also to obeye vs sayenges
he obeye thy father and mother.
thou mchelye obeye, so shalt thou
we both in the fauoure of god and
and knowledge of our Lord chryst
thou wylt not obeye vs at hys com-
andement: then are we charged to
erte the, yee and yf thou repente
and amende thy selfe, God shal slep
thy hys officers oꝝ punyssh the cruelly.

Surtoure them not wordly & wyth
wordly wysdome sayenge: thou shalt
to honoure, dygnyte, promocyon
ryches, thou shalt be better them
and loch, thou shalt haue. liii. oꝝ.
benefytes and be a greate doctous
a byshope and haue so many men
tyng on the and do nothyng but
like and hunte and lyue at pleasure,
thou shalt not neede to swete, to labour
to take any payne for thy lyuynge
so fowly, spyllynge them full of pry-
dyshayne and ambicyon and corrup-
the theyr myndes wyth wordly per-
sions. Let the fathers and mothers
the how they them selues were dys-
ed at all ages, and by experience of
owne infirmytes helpe theyr chyl-
and kepe them from occasyons.
them teache theyr chyliden to are-
liages of theyr fathers and mothers
And

The de-
structyoun
& maryn-
ge of chyl-
dren.

Of an husband

And let theyr elders proupyde marlage
for them in season: teachynge them
so to knowe, that she is not hys wyf
whych the sonne taketh, nor he her hus-
bande whych the daughter taketh with-
out the consente and good wyl of the
elders or then that have auctorite ouer
them. Yf theyr frendes wyl not mar-
rye them, then are they not to blame yf they
marrye them selues. Let not the fathers
and mothers all ways take the bit-
mooste of auctorite of theyr chyldren
but at a tyme suffre wpyth them and
are theyr weakenesses as Christ doc-
oures. Seke christe in your chyldren
your wyues, seruauntes and subiectes
father, mother, sonne, daughter, wyf
ser, seruaunte, kyng and subiectes,
names in the worldly regymente. In
christe we ar all one thinge, none better
then another, all bryethen and must
seke christe and our brothers profyte
christ. And he that hath the knowlege
whether he be lorde or kyng, is bounde
to submitte hym selfe and serue hym
brytherē and to geue hym self for them
to wyne them to christe.

In christe
we ar al
seruauntes
he that
hath kno-
wlege is
bounde.

The office of an hus- bande and how he ought to rule.

Of an husband

little.

Eph. 5.25.



Husbands loue your
wives, as Christ loved
the congregacion, and
gave hym self for it, to
sanctifye it and cleanse it.

We ought to loue them

as theyr owne

members. For this cause shall a man leave

father and mother and shall continue

with his wyfe and shall be made both

of the flesh. Be that every one of you love

his wyfe even as his owne body;

as this sayth Paul Ephe. v. and Col.

he sayth husbandes loue your wy-

ves and be not bitter to them, and Be-

cause accordinge to knowlege (that is

accordynge to the doctrine of christe)

bringe reuerence to the wyfe, as to the

head of the church (that is, helpe her to be-

strengthened) and as to them that

are weakes also of the grace of lyfe, that

their prayers be not let. In many things

as god hath made the men stronger

than the women, not to rage vpon them

as to be tyrantes to them but to helpe

them to beare their weakenes. We

write therfore to them and wynneth the

christ and overcome them with kind-

nes, that of loue they maye obeye the

ordynance that God hath made be-

twene man and wyfe.

v. 28.

31.

33.

Col. 3.19

1 Pet. 3.7.

We ought

to rule

the church

as our

owne

bodye.

Why the

man is

stronger

than the

woman.

hus

ht

The offyce of a Ma

ster, and how he ought
to rule.

Eph. 6. 9.



v. 5.

Teachthy
seruant to
know crist
after cri-
stes doctri-
ne deale
wyth hym

v. 9.

Col. 4. 1.

Paul Ephe. vi. sayeth
ye masters do even the
same thynges to them
(that is) be master
after the example and
teachyng of Christ, as
he before taught the
seruantes to obeye to theyr masters as
unto christe (puttyng away chetynges
that is, geue them saye wordes and
hoorde the kyndly to do theyr dutye
nourture them as thyne own soules
wyth the lordes nurture, that they may
se in christ a cause why they oughte
to obeye, and remembre (saye
he) that your master also is in heu-
en. Neither is there anye respecte of per-
sons wyth hym, that is, he is indiffer-
te & not percpall, as great in hys sight
is a seruaunt as a master. And Collo-
ss. sayeth he, ye masters do to your ser-
uantes that which is iuste and equal,
remembryng that ye also haue a mas-
ter in heuen. Geue your seruauntes
hynde woide lode, rayments and let
nyng. Be not hytter to them, rayle not
on them geue them no cruell counten-
aunce: but accordyng to the ensam-
ple and

Of a Master.

10.

and doctryne of christe, Deale wyth

And when they labour soze cherish
in agayne. When ye correct them Do all
gods woide be by and do it wyth so thyng
good maner that they maye se how with gods
ye do it to amende them only, and woide.
thyngs them to the waye whych god
with vs walke in, and not to aueng
e selues or to wyke your malice on
n. Yf at a tyme thow hastines ye
make measure in punyng recomb
e it another waye and pardon the
other tyme.

The dutye of Landloides.

Let Christen landloides
be contente wyth they
rents and old customes
not resyng the rente of
tynes and bringyng by
newe customes to op
presse theyr tenantes:
her letyngge. ii. of. iii. tenauntyes vn
one man. Let them not take in theyr
munnes nether make parkes nor pa
res of hole parishes. For god gave
erth to men to inhabyte and not to
pe and wyde deer. Be as fathers to
tenantes: ye be vnto the, as christ
was

God gave
us the erth
to men.

The dutye

was to vs, and shew to them all
and kyndnes. Whatsoeuer busynesse
amonge them; be not party all fauour
one more the another. The coplaying
quarrels and stryfe that are amonge
counte dysleases of syche people and
a mercyfull physycyon heale them
wysdome and good counsell Be pitie
and tender hearted to them, and let
one of thy tenantes teare out another
throte but iudge theyr causes indiffer
lye and compell them to make theyr
ches, hedges, gates, and wayes. For
euen for soche causes were, per
landlordes, and for soche causes pay
men rent at the beginning. For yf
an order were not one shulde slepe
ther and all shulde go to waste. Yf
seruaunte shall labour and toyle all
pore to paye the thy rente and when
hath bestowed al his labour, his ney
bours cattell shall deuoure hys frute
how redous and bitter shulde his
be. We therfore that ye do your dutie
agayne and suffre no man to doo the
wryng, save the kynge onelye. Yf he
wryng the must they abyde gods iu
mente.

The dutye of kinges and of the Judges and officers,



Et kynges (yf they had
leuer be Christe in de-
de then so to be called)
geue them selues al to-
gether to the wealth of
theyr realmes after the
ensample of christ: ro-

mbrynge that the people are gods
not theyrs: yee ar cristes inheritaun
and possessyon, boughte wpth hys
bode. The mooste despyled person in
the realme is the kynges brother and
the membre wpth hym and equall
wth hym in the kingdome of god and
Christe. Let hym therfore not thinke
hys selfe to good, to do them scrupce
heer seke any other thynge in them,
as a father seketh in hys chyldren yee
in Christe sought in vs.

Though that the kyng in the tem-
ple all regymente be in the rowme of
god and representeth God hym selfe
is wpthout all comparyson betwix
then hys subiectes: yet lette hym
ste of that and become a brothere,
ynge and leynge vndone all thyn-
ge in respetto of the commune wealth
that all men maye se, that he seketh no
ynge, but the profyt of hys subiectes.
When a cause that requyeth erec-
tion is brought befoze hym the only
hym take the person of god on hym
Them

Deu. 1. 17.

Moses

Exod. 32. 32.

Judges

The Dutie
Then let hym knowe no creature
hear all indifferently, whether it be
straunger or one of hys owne realme
and the small as well as the great
iudge ryghteously for the iudgement
the lordes Deu. i. In tyme of iudgement
he is no mynister in the kingdome of charyte
he preacheth no gospel, but the lawe
lawe of vengeance. Let hym take
holy iudges of the olde testamente
an example and namely Moses whiche
in executynge the lawe was mercifull
otherwys more then a mother to the
neuer avengeinge hys owne wronge
but sufferinge all thinge, bearinge
mans weakenes, teachinge, warnynge
exhortynge and ever caringe for the
and so tenderly loved them that he
cruyeld god ether to forgene them or
damne hym wryth them.

Let the iudges also pryncipally whiche
they haue put of the person of a iudge
exhorte wryth good counsell and wryth
ne the people and helpe, that they come
not at gods iudgement: but the cause
that ar brought to them when they
in gods steede, let the iudge, and condempne
the trespasser vnder lawfull wytyngnes
les and not breake by thur the consciences
of men, after the example of
scribes disciples, and compell them
ther to forswere themselves by the

ghty god
mercy
nst them
pulates
i. Catge
in the na
u tell vs
ne of go
only, w
lawfull
coming
cretres.
t let the
tozitie h
Moses
depe the
mans p
hpe bef
smalle
acqu
trepe n
before
or one
infyde
se only
rowm
at they
hath m
are hy
re all
s lawe
ht of l
of hy

of kynges.

1316

ghty god and by the holpe gospel of
mercifull promyses or to testyfy
nst them selues which obhominacio
pyelates lerned of Cayphas
i. Catze to christ, I adsure or charge
in the name of the lyyinge god that
u tell vs whether thou be christe the
ne of god let that which is secret to
only, wherof no pfofe can be made
lawfull witnessse brought abyde to
cominge of the lord which shal ope
secrettes. If anye malycie bryke forth,
t let them iudge onlye. For forther
tozitie hath god not geuen the
Moses Deut. xvi. warneth iudges
kepe them vpyghte, and to loke on
mans person, that they pferre not
hye befoze the lowe the great befoze
smalle, the ryche befoze the poore,
acquayntance frende, kynsman,
streye man, or one of hys owne nacy
befoze a straunger, a frende or alien
or one of thei owne saythe befoze
infybell, but that they loke on the
le onlye to iudge in dyfferently. For
rowme that they ar in and the law
t they execute are gods, whych as
hath made all and is God of al and
are hys sonnes, euen so is he iudge
er all, and wyll haue, all iudged by
lawe indyfferentlye and to haue the
ght of hys lawe, and wyll auenge the
wryngte

Or tryang
to coupell
a man to
accuse.
hym selfe,
Math. 26. 63.

Our pyela
tes lerned
of Cay
phas.
Secret sin
nes persep
ne to god
to punishe
and open Deu. 17.
synnes to v. 11
the kyng.

The Dutys

wrong done to the turke or sateid. f
though thei be not vnder the euerglastyng
testament of god in chust as few of
whych ar called christen be (e euē no
then to whom god hath his promisc
powred his spite into thei hertes
beleue them, & thow fastly grauen
in thei hertes to fulfil the law of
yet at they vnder the testamente of
lawe natural which is the lawes of
epe lāde made for the comē wealth
& for peace & vnyte that one maye ly
by another. In wyth lawes the inf
deles (yf they kepe them) haue promisc
of worldly thynges. Whosoouer therfor
hindreth a very infidell from the right
of that lawe sinneth agēst god & of
wil god be auenged. Whosoouer
warneth the that they receaue no gifte
rewards or bybes.

For those two pointes fauering
of one person moare then another, an
reccaungc rewardes peruerre all right
and equite and is the only pestilence
all iudges.

And the kynges warneth se the
they haue not to many wyues lest the
hertes turne awage: that thei reade
waie in the law of god to lerne to fear
hym, lest thei hertes be lyfte vp abo
thei brethren. Why the two poyntes
women, and pyde the despylunge

thy subiectes, whych ar in very deade
thy owne bryethen ar þ comē pestilced
all pynces Reade the stories & se.

The Wretches, baply arauntes, con-
ables and soche lyke officers may let
man, that hurteth hys neyghbours
pe, but that they bypge them befoze
iudges excepte they in þ meane time
re with they neyghbours and make
em amendes.

Let kynges defende they subiectes
m the wronges of other nacyōs, but
ke no quarrels for euery trespall no let
our most holpe father make the no

ye so dyonken wyth bayne names
opes of maintenauce & lyke bables,

it wer popetry for chyldre, to begger
ir realmes and to murther they pro

for defendinge of ourr holy fathers
anny If a lawfull peace that stōdeth

th gods word be made betwene prin
and pynce and the name of god tas

n to recoide, and the bodye of oure,
ypoure broken betwix them, vps the

nd which they haue made, that peace
bonde can oure holpe father not des

ce wyth nether lowse it wyth all the
es he hath no verlye chryste can not

ake it. For he cam not to breake the
w but to fulfyl it Mat. v. 17.

If anye man haue broken the lawe
a good ordynauce and repente and

W. 11.

come

Wayne
names.

The holy
father
lowseth
peace and
vntetruce
truth and
all hone-
ste.

The dute

come to the ryghte waye agayne, then
hath Christe power to forgiue hym
cencence to breake the law can he not giue

What the much lesse can hys disciples and vicars
keyes are (as they call the selues) do it. The
and why yes where of they so greatly boiste them
they are so selues are no carnall thynges but spiri
called, tuall and nothyng else saue knowlege
of the law and of the promyses. or gol
pell, yf any man for lacke of spiritual
sealyng desyre auctorite of men let hym
reade the olde doctours. If any man
desyre auctorite of scripture Christ sayeth

Luk. ii. 46

(Luk. ii. 46) Wo be to you lawyers for ye
haue taken awaye the Keye of know
lege ye enter not in yon^e selues and the
that come in ye forbydde: that is, they
hadde blynded the scripture wholy
knowledge (as it were a keye) letteth
to god, wth gloses and traditions. Luk.
knowle synde the thou. Math. xxiii.

The keyes

are promysed.

Mat. 16. 19.

John. 20. 23.

The keyes

yes are

payde.

John. 20. 22.

The bound

and loose.

John. 20. 22.

Peter answered in the name of all,
Christe promysed hym the keyes in the
person of all. Math. vi. And in the
of Johan. he payed them sayeng recea
ue the holpe gooste whosoener synne
ye remytte they are remytted or forgo
uen and whosoener synnes ye retayne
they are retayned or holden. Wth prom
chynge the promises lowse they as ma
ny as repent and belue. And for that
Johan sayeth receaue the holy gost, Luk.

of kpnges.

Mr.

his last chapter sayth then opened he Luk. 24. 45.
epistles, that they myght vndersta
the scriptures and sayd to the: thus 46
is wrytē. And thus it behoued Christ
suffer and to ryle agayne the thyrde
ye. And that repentaunce and remys-
sion of synnes shuld be preached in his
name among all nations. At preaching
the law repente men and at the prea-
ching of the promyses do they beleue
and are saved Peter. Act. ii. preached
the gospel and by preaching the lawe
brought the people into the knowledge
of them selues and bounde theyr con-
sciences so that they were pricked in theyr
consciences and sayd to Peter and to the o-
ther apostles, what shall we do? Then
brought they forth the kepe of the swete
promyses sayeng: repente and be Baptized
everye one of you in the name of
Iesus Christe for the remission of syn-
nes and ye shall receaue the gyfte of the
holy goost. For the promise was made
of you and to your chyldren and to all
that are a farre euen as manye as the
word shall call. Of lyke enspales is the
first full and Peters epistles + Pau-
les epistles and all the scripture, nether
with our holp father any other aucto-
rite of Christe or by the reason of hys
medicyn. Peter the to preache Gods
word. As Christ comaundeth the vnder-
standing.

Repentau
ce and for v. 47.

getenens
come by
preaching

Act. 36. 37. 38.

Peter pre-
ached hys
gospel.

Act. 36

1018

1019

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The Dutye

to preach standing of scripture to a keye to the
gods woꝝ pareth he it to a nette and to leuen, and
be onely.

Mat. 16. 6.

Luk. 12. 1

to many other thinges for certē propo-
tyes. I mernell therfoze that they be-
not them selues of theyꝝ nete and leuen
as well as of theyꝝ keyes, for they are
al one thyng. But as christ byddeth be-
beware of the leuen of the pharysees
beware of theyꝝ cōfiterfeted keyes and
of theyꝝ false nette (whych are theyꝝ tra-
ditions and ceremonies theyꝝ pꝛocryf
and false doctrine) wher in they keche
not soules to christe, but auctoꝛyte, and
riches to them selues.

**Not with
anheritishe
sayth the
Pope.**

Let cristē kinges therfoze kepe they
sayth and trueth and all lausfull pꝛomi-
ses and bondes not one wyth another
onlye, but euen wyth the turke oꝝ whoe
former infidell it be. For so it is ryght
before god as the scriptures & examples
of the bible testifie. Whosoever bowe
an vnlawfull bow pꝛomise an vnlawfull
pꝛomise swere an vnlawfull oth sinne
ageist god and ought therfoze to bꝛeake
it. He nedeth not to sue to Rome for
lycence. For he hath gods woꝛde, and
not a lycence onlye: but also a commaū-
dement to bꝛeake it. They therfoze that
are sworne to be true to Cardinals and
bꝛyshops, that is to saye false to god
the king & the realme maye bꝛeake theyꝝ
othes lawfully wout greddy of consciēce

**Unlaw-
full bowe
es oꝝ o-
thes are
men com-
maunded
to bꝛeake**

of hynges.

It

the auctorite of gods worde. In man-
age the they spoken, but in repētinge
and breakyng the they please god helye
and receaue forgiveness in christ.

Let hynges take theyr duepe of theyr
biertes and that, that is necessarye to
the defense of the realme. Let them rule
theyr realmes the selues wyth the helpe
of lay mē that ar sage, wise, lerned and
exerte. Is it not a shame, and a mon-
strous thing that no mā shulde be foun-
dable to gouerne a worldye kingdome
the byshopes & prelates þ haue forsa
in the worlde ar take out of the worlde
pes.

and appoynted to preach the kingdome
of god Christus saith that hys kyngdome
is not of this worlde Jhn xviii. & Luke.

unto the younge man that desired hym Luk. 12. 13

he bydde hys brother to geue him parte

of the enherytaunce, he answered who v. 14.

made me iudge or a deuider among you

No man that layeth hys hande to the

plow and loketh backe is apte for the

kingdome of heuen. Luke. ix. No man

can serue two masters but he must det-

estee the one Mat. vi. 24

To preach gods worde is to mache

for halfe a man, And to minister a tem-

porall kingdome is to moch for halfe a

man also. Ether other requireth an hyle

man. One therfore can not well do both

he þauegeth hym selfe on euery tryfel

þ. iiii

is

Byshop

John. 18. 36

Luk. 12. 13

v. 14.

Beholde

the face

of the pa-

pe and of

the byt. Luk. 9. 61.

shops in

this glasse

The dutye

is not mete to preache the papyente
christe, how that a man oughte to
geue and to suffre all thynges, he that
is overwhelmed wyth all maner riches
& doth but seke more dayly, is not mete
to preache pouerthe. He that wil obey
no man is not mete to preache how
ought to obeye al men. Peter saith 2
bi. It is not mete that we shulde leaue

AA. 6.2.

1 Cor. 1.17.

**Peters pa
trimony.**

**The Po
pes aucto
rite is im
proued.**

Bishops

the word of god and serue at the table
Paul saith. 1. cor. ix. God sent me but
preach I terrible sayeng verely for
pes cardinals and Bishops. If he
said wo be to me yf I fight not & moue
princes to warre, or yf I increase my
D. Peters patrimonye (as they call it)
hadde bynne a more easie sayenge for
them.

Christ forbyddeth hys dyscyples
that oft (as thou maist se Mat. xxviii.
xx. Mat. ix. and. x. Luke. ix. and. xxi. etc.)
at hys laste supper) not onely to dyscuss
aboue lordes, kynges and Emperours
in worldlye rule, but also to exalte the
selues one aboue another in the kyng
dome of god. But in vayne for the
Pope wolde not heare it though he
had comaunded it ten thousande tymes
gods woide shulde rule onely, and not
Bishops byshopes decrees, or the Popes ple
haue capti sure. That oughte they to preache
purely, and sprytnallye and to caly

on t
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Tan
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Cogn
the

of hynges. etc.

121.

on theſe lyues there after & wpyth ned gods
example of godly lyuinge and lon: worde
offring, to drawe all to chryſt, & not with theſe
pounde the ſcriptures carnally and owne de-
ceyful, ſayenge: God ſpake theſe to
moſes and Iam hys ſuccellours, therfo-
re theſe auctoryte is thynne only: and the
tyrannye in the tyrannye of theſe fleſhly
doome, in preſentia maioris ceſſat
maioris, that is in the preſens
the greater the leſſe hath no power
there is no brother hed where ſuche
philophy is taught.

Of the philoſophy, and ſo to abuſe Rocheſter
the ſcriptures, and to moke with
Gods worde, is after the maner
of the Bpſhoppe of Rocheſters
ſermon, For he in hys ſermon of the
condemnation of Martin Luther pro-
phesied by a ſhadowe of the olde testamen-
t that is by Moſes and Aaron that
athan and Antichriſte oure moſt ho-
norable the Pope is Chryſtes byears
hed of Chryſtes congregacion.

Moſes (ſayth he) ſignifieth Chryſt
and Aaron the Pope. And yet the pſittle Heb. 5. 5-10 & 7. 17-28
to the Hebrewes proueth that the bye
of the olde lawe ſygnifieth Chryſt
and hys offeringe and hys goynge
once in the yere in to the inner ſanctuary
ſygnifye the offeringe where wpyth
the offered hym ſelfe, and chryſtes
goynge

The dutye.

They wal
ke in sha-
dowes.

Nu^b. 21. 9. 9
Gen. 3. 15.

1 Cor. 5. 7.
Luk. 12. 1.

Aaron is
every true
preacher.

goyng in vnto the father to be an
lasting mediator of intercession for
vnto the father. Neuerthelesse Bocheſter proueth the
trary by a shadowe: by a shadowe
ly. For in shadowes they walke
out all shame & the lyght wyl they
come at but enforce to stoppe & quene
it wth all craft and falshed, lest the
abominable iugelyng shulde be
Yf any man loke in the lyght of the
we testamente, he shall clerly see the
that shadowe may not be so vnder
Underſtode therfore that one thing
in the scripture representeth diuers
ges. A serpente figureth Chriſte in
place and the deuell in another. In
lyon doeth lyke wyse. Chriſte by
lygnifieth Gods worde in one place
in another signifieth therby the tra
ons of the pharises which ſowred
altered Gods worde, for they
tage. Now Moyses verely in the
place representeth Chriſt, & Aarō
was not yett hys preſt, representeth
Peter only of his ſuccelloure, as mo
de of rocheſter wolde haue it (for
was to lytle to beare Chriſtes meſſage
vnto all the worlde) but signifieth
ey diſciple of chriſt, & every true
cher of gods worde. For Moyses
Aarōs mouth, what he ſhulde ſaye,
Aarō was Moyses prophete, & ſpake

of hynges. etc.

irit

hys owne message (as the pope and
hops doo) but that, whych Moles
recreued of God, and deliuered vn
ym, Exod. iiii. & also. vii. So ought
preacher to preach Gods worde
ly, and nether to adde nor mynthe
messenger must doo his message
and saye nether moze nor lesse the
commaunded. Aaron when he is
priest, and offereth and purgeth the
ple of theyr worldy synne, whych
had fallen in twychinge vncleynly
ages, and in eatyng meates forbydde
we sinne in handeling the chalice &
alterstō & are purged wth the Bis-
s blessing) representeth chyst, which
geth vs from all synne in the sighte
God, as the pistle vnto the Hebryes
meth mencion. When Moles was
e. Up in to the mounte and Aaron
behynde and made the golden calfe,
e Aaron representeth all false pre-
ers, and namely oure most holy fa-
the Pope, which in lyke maner ma-
ys beleue in a bulle, as the Bissho
of Rochester fullwel allegeth the pla-
in hys sermon,

If the Pope be signified by Aaron, Aaron ad-
Christe by Moles, why is not the
ope as well contente wth Christes
es and doctryne, as Aaron was
th Moles? What is the cause that
oure

Aaron re-
presenteth
Christe.

Heb. 7. 25. 28.

Exod. 32. 45. 6.

The dutye.

our byshoppes preach the pope and
Christ, sayng the apostles preached
Peter, but Christ: Paule. ii. Cor.
11. i. sayth of hym selfe of hys fel-
apostles: we preach not our selues,
Christe Iesus the Lord: and pre-

**The apos- oure selues your seruantes for
1 Cor. 3. 21. tles prea- sake. And. i. Cor. 11. iii. Let no man
ched not se in men. For all thynges are your
Peter. 22 whether it be Paule, or Apollo, or
But chryst ter: whether it be the worlde, or ly-**

23 death, whether they be present thynges
or thynges to come: all are yours
ye are Christes, and Christ is gods
leuech oute, ye are Peters, or ye are
Popes. And in the chapter folowyn-
he sayth. Let men thus wyle esteeme
even the ministers of Christe. &c. And

2 Cor. 11. 23 4 **2 Corinthorum. xi. Paule was ge-
ouer hys Corinthians, because they
from Christe, to whom he had married
them, and claue vnto the auctoritie
men (for euen then false byshoppes
sought auctoritie in the name of the**

2 **Apostles) I am sayth he gelouse of
you with godly gelousy. For I com-
pare you to one man, to make you a ch-
3 bidden to Christ: but I feare lest as
serpent deceaued Eue thorow the
selfe, euen so your wyttes shuld be
4 rapt from the synnglenesse that is**

Christe. And it foloweth: If he that

of kynges.

Item.

to you preached a nother Iesus,
he receaue another spirite or ano-
golpell, then myghte ye well have
intente, that is, ye myght have well
red hym to haue auctorytie aboue
But I suppose (saythe he) that I
not behynde the hye Apostles mea-
in preachyng Iesus and hys gol-
and in ministeryng the spret. And in
ayde. xi. Chapter he proueth by the
tyme of Christe, that he is greater
the hye apostles. For Christ sayth,
great in the kyngdome of God, is
seruite, and take payne for other.
in whych rule, Paul disputeth say: Paul
yf they be the ministres of Christe is greater
more. In labours more abundat then the
ppes aboue measure, in pyls more hye apo-
entuosly, in deeth ofte, and so forth. Rics.
Paul preached Christe more then
e and suffered more for hys con- Paul is
ation, then is he greater then Pe- greater
the testymonie of Christ. And in the Peter
he sayth. In nothyng was I in- Paul pro-
vnto the hye apostles. Thoughe Paul pro-
nothyng, yet the tokens of an apo ued hys a-
were wrought among you wyth all possibep-
ence, wyth sygnes, and wonderes, with pres-
myghthe dedes. So proued he hys ching and
pote and not wyth a bulle frs Pe- sufferinge.
aled wyth coloe leed, other wyth The bpl-
owes of the olde testamente falsly shoppes and
expounded

The Dutte

we there expounded. Moreover the Apostles were sent immediately of Christe, as he wyth of Christe receaved they theyr auctorities bulles and as Paul boisterh hym selfe every where. Christe (sayth he) sent me to preach the Gospel. i. Cor. i. And I receaved of the lord that which I deliuered vnto you. i. Cor. xi. And Gala. i. I certifye you brethren that the Gospel which I preached of me, was not after the manner of men (that is to wete carnally fleshy) neither receaved I it of man: neither was it taught me: but I receaved it by the revelation of Jesus Christ. And Galath. ii. he that was myghty Peter in the Apostles over the circumcision, was myghty in me among the gentiles. And i. to Timothy. i. I best thou lyke wyse And John. xx. he sent them forth indifferently, and gave them lyke power. As my father saith me (sayth he) so sende I you: that ye go and preach and to suffer, as I have done, and not to conquere empyres, and build domes, & to subdue all temporal power vnder you wyth dysgyled hypocrites. He gaue them the holy gooste so by the word and lowse indifferently, as thou seest and afterwarde he sente forth Paul wyth lyke auctoritee, as thou seest in the Actes. And in the last of Matthew. i. he all power is geuen me in heuene &

Gal. 2. 8

John. 20. 21

Matth. 28. 18

goo therfoze and teach all nacions v. 19

ing them in the name of the fa-

nd of the sonne and of the holy

te, teachinge them to obserue what

er I commaunded you: The auc-

that Chyriste gaue them was to The auc-

th, yet not what they wold imagen tozite that

what he had commaunded. Loo chyriste ga-

he, I am wyth you all wayes, ue was to

unto the ende of the world. He said preach

goo my wape, and loo here is Chyristes

re in my stede: But sende them eue- worde.

an to a sondy contrey, whether so

the spyrte carped them, and wente

th the hym selfe. And as he wrought

Peter where he wete, so wrought

yth the other where they wente, as

al boleteth of hym selfe vnto the Ga-

ens. Deynge nowe that we haue

lles doctryne, and chyristes holy pro-

es, and seynge that Chyriste is euer

ente wyth vs hys owne selfe, howa-

eth it that Chyrist maye not raygne

edyatlye ouer vs, as well as the

pe whyche cometh neuer at vs. He

also that the offyce of an Apostle

o preach onlye, howe can the Pope

enge wyth ryghte, anye auctoryte

re he preachethe not? How co-

it also, that Rochester wyl not

be called one congregacyon be

reason of one God, one Chyriste

out

The Dutye

one spiryte, one Gospell, one sayth,
hope, & one baptyſm, as well as be
of one poppe

Yf any natural beest with his wyſe
ſpe wylde ſtriae, that one is greater
a nother, becauſe that cōgregatiō
is ſent of a nother as we ſe in the ſc
I anſwere that Peter ſent no mā,
was ſent hym ſelf, and Jhū was ſent
Paul. Phylas and Barnabas were
How be it ſoch maner ſedynges are
worldly as pynces ſende their Amba
dours, no ner as freres ſend theꝝ
ters to gather there byetherhedes wh
muſt obeie whether they wil oꝝ nol
Here all thinge is free & wyllyngly.
the holy goost byingeth them to ge
which maketh theꝝ willes free and
dy ta beſtow them ſelues vpo theꝝ
bours proſp. And they that come,
them ſelues, and all they haue oꝝ can
co ſeruethe Loyde, and theꝝ byether
And euerye man, as he is founde
and mete to ſerue his neybour, ſo
ſente oꝝ put in office.

And of the holpe gooste are
ſente, woth the conſeite of theꝝ byether
and woth theꝝ owne conſent alſo.
Gods worde ruleth in that congreg
on vnto whych worde euerye man
ſymeth hys wyl. And Chriſte wh
is all waye preſente is the hed.

as once Byshoppes heare not churche voice, so se they hym not presente, whys therefore make them a God on the earth of the kynde (I suppose) of Irelands god & ceth. For he bygeth forth no other fruit bulles.

For as moche also as Christe is as de a calfe as Peter, why is not hys seate And the greate as Peter? Had the heed of pope made emptye ben at Jerusalem they had keth bulles. no mencio made of Peter. It is be les.

as Paul sayth in the .xl. Chapter the second pistle to the Corinthyans the false Apostles are deceatefull woys and falsion them selues lyke vnto Apostles of christ. That is the mane yron preache Christe falsly, ye vnder the name of Christe preache them selues uen nacio saynge in christes name: haue also hath put awaie the kepe of knowlege and christ out of the people in ignorance, of his roma haue taughte them to beleue in the me and al es in theyr tradycions and false cert. kynges & nemes: so that christe is, but a vayne the emper ne, and after they had put christe out roine.

ys roine, they gave them selues to Emperoure, & kynges, and so longe Christe is stretched theyr busynes till they haue put the ouer of theyr rowmes and name and got theyr auctorites from the and proper m. Also in their name so & the em. niles. pure & kynges at but vayne names

The Dutye.

and shadowes, as Christe is having
thing to do in the worlde. Thus raise
they in the steede of God and man, and
haue all power vnder the, and do what
they list.

Rochester

Let vs be a nother poynte of
is proued greate clerke. A lytle after the begynning
both igno ge of hys sermon, entendinge to prou
sant & ma- that whiche is clearer then the con
litions, and serueth no more for hys purpose
then Ite mista cist serueth to proue the

oure ladye was bozne wythoute offe
nall synne: he allegeth a saynge the
Martin luther sayth, whiche is the
pt we asseyme that anye one ystle
Paule, or anye one place of ystles
teyneth not vnto the vniuersall church
that is, to all the congregacion of the
that beleue in Christe, we take away
all saynte Pauls auctorite. Where
on sayth Rochester. Yf it be thus of
wordes of saynte Paule, moche rather
it is true of the Gospels of Christe
of euerye place of them. O malapropos
blyndnes. fyrste note hys blyndnes.
vnderstondesth by thys worde Gospel

The ystles
of
paul are
the Gos
pell,

no more but the foure euangelistes
them, Marke, Luke and John and the
heth not that the Actes of the apostles
and the ystles of Peter, of Paul, and
of John, and of other lyke are also
Gospel. Paule calleth hys preachyng

the Gospell, Roma. ii. and i. Corin. iiii. 15
 and Gala. i. and i. Timot. i. The Gospels Gal. 1.6-9
 is euery where one thoghte it be
 reached of dyuers, and signyfeth What
 and tydyngees, that is to wete, an open Gospell
 reachynge of Christ, and the holpe tel signifieth
 mente and gracious promyses that
 god hath made in Christes bloude to
 that repent: beleue. Now is there
 the Gospell in one pylle of Paule,
 it is to saye Christe is more clerely
 reached, and moo promyses reherced
 one pylle of Paule, then in the iiii.
 Euangelystes. Mathew, Marke
 and Luke
 Considre also his malicioulnes how
 shrewdly and how craftyly he taketh a
 ye the auctoryte of Paule. It is moch
 ther true of the Gospels and of euery
 place in them then of Paule. Yf that
 theyche the foure Euangelystes wrote
 truer then that whiche Paule wrote
 is it not one Gospell that they trueth.
 reached nether one spyte that chaught
 Yf it be one Gospell and one spyte
 is one truer then the other: Paule
 reacheth hys auctoryte to the Galathyans
 and to the Corinthyans, because
 he receaued hys Gospell by reuelation
 of Christ, and not of man, and be-
 cause that whē he comyned wpyth peter
 the hys Apostles of his Gospell and
 preachinge

The Dutye.

preaching they coulde improve no thinge
ge nether teach hym any thinge & becau
also that as many were converted and
as great myracles shewed by hys pra
chynge as at the prachynge of the
Apostles, and therfore wylbe of no les
auctorite the peter & other hys Apostles
Yet haue his Gospel of lesse reputac
then theys

Roche
ster play
eth bo pe
pe.

Finallye thou mayst knowe
cheester for ever, and all the remnant
by him what thei ar wyth in the Chym
marke how he playeth bo pepe w
the scripture. He allegeth the beginning
of the Tenth Chapter to the Hebrewes
Abraham habens lex futurorum bonor
the lawe hath but a shadowe of the
ges to come. And immediatlye expou
beth the fygure cleane contrarpe
the Chapter folowynge, and to all
hole pistle, makynge Baran a fygure
the Pope whom the Epistle maketh
figure of christ.

He allegeth halfe a texte of paul
Tymoth iii. In the later dayes
shall departe from the fayth, geuyn
hede vnto spytes of erreze, and deu
lythe doctryne, but it foloweth in
texte, geuynge attendaunce or hede
the deuyls doctryne of them wh
speake false thowp pocrisy and
theyr consciences marked w a hot per
forbyddin

of kynges etc.

lxviii

bydding to mary. and commaundinge
absteyne from meates whych God
created to be receaved with geuyn
thanks whych two thynges who
er dyd save the Pope Rochester god
kyng synne in the creatures whych forbade to
eat harth created for manns ble to be mary save
reaved wyth thanks. The kyngdome the pope,
heuen is not meate and duncke saith
but righteounes peace and Joye
the holpe gooste. For who so euer in
these thynges serueth Christe pleaseeth
God and is allowed of me Roma. xiii
Rochester therfore not a conscience
rked wyth the hote peron of malice
that he can not consente vnto the wyl
God and glorie of Christ, he wolde
haue so alleged the texte whych is
strarpe to none save them selues.
He allegeth an other texte of Paule
the seconde chapter of hys seconde
eple to the Thessalonies. Erit dissol
um that is sayth Rochester, befor
comynge of Antychriste there shal
a notable depertinge from the faith.
Paul sayth The lord cometh not
epte there come a departynge fyrst.
this meanynge is that the last daye
meth not so shortly, but that Anty
christe shall come fyrst and destroye the
th, and syt in the temple of God
A.iii. and

1 Timot 43

Chap. 43
1 Timot
43
1 Timot
43
1 Timot
43
1 Timot
43

1. 11111111
 2. 11111111
 3. 11111111
 4. 11111111

၁၀၈၂ ဗုဒ္ဓ
၁၀၈၅ ခု

He allegeth for the Popes auctoritie
 Saint Ciprian, Saint Augustine, Ambrose,
 Ierome and Gregorie: of whiche
 neuer one knewe of any auctoritie that
 Bishope shoulde haue aboue a nother
 And saynte Gregorie allegeth he whiche
 shoulde receaue no such auctoritie aboue

of kinges)

lxviii.

byethern whē it was profered hym
the maner is to call **Cullpe** these
Doctours for hys synguler eloquen **Cully** che
and **Aristotle** these of phylosophers se of oia-
and **Uyggill** these of **Boetes** for they tones.
synguler leernynge, and not for anye
tooyte that they had ouer: other so
as it the maner to call **Peter** these of
Apostles for hys synguler actuytpe
boldnes and not that he shulde be
ouer hys byethern contrarpe to
owne doctryne. Yet compare that
Apostle vnto **Paule**, and he is
ande a greate waye inferyoz. Thys
saye not that I wolde that anye mā
shulde make a **God** of **Paule**, contrary
to hys owne leernynge. Not wpythsta
nge yet thys maner of speakyng is
vnto vs of oure elders, that when
saye the Apostle sayth so we vnder-
ande **Paule**, for hys excellencye aboue
other Apostles. I wolde he wolde tell
how **Hierom**, **Augustyne**, **Bede**, **D-**
gene and other doctours expounde
ys texte, vpon thys rocke I wyl byl-
my congregacyn, and how they
expyete the hepes also. Thereto,
alce, pasce, pasce. whyche **Rochester**
wryth wpythoute anye englysh, sygnify-
not **Doll**, there e **Mane**. vpon which
beholds the saythfull expolyped of
de,

I illf.

Rote

The Dutye

Rochester Note also how craftly he wolde
allegeth fesse the Apostles of Christ wpyth the
paul for wished tradicions and false ceremonies
hys blind whych they the selues haue sayned,
2 The. 2. ceremoni: ginge Paul. ii. Thes. ii. I answered the
15. es contra: Paul taught by mouth soche thynges
ep to paul: as he wrote in hys pistles. And hys
lus doctri: dicions were the Gospel of christe,
ye. honest maners and lyuynge, and soch
good order as becometh the doctrine
christe. As that a woman obeye her
bande, haue her heed covered, kepe
ce, and goo womanly and chastytly
paredle, that chyldren and seruantes
be in subiection: and that the younge
beie they: elders, that no man cate
he that labourerth and woiketh, & the
men make an earnestte thyng of Gods
worde, and of hys holy sacramentes
to watch fast and praye and soch lyke
as the scripture commaundeth, wpyth
thynges he that wolde breake were
christen man. But we maye well com
playne and crye to God for helpe, that
it is not lawfull for the Popes ryan
ny, to teache the people what prayer
what fastinge is and wherfore it
ueth. There were also certayne cust
mes all waye whych were not com
ded in payne of hell or enclasyng
naryon, as to watche all nyghte, and
kylle one another, whych as some

It is not
lawfull
for vs to
tell what
prayer is
what fa
stynge is o
wherfore
it scrupth.

of bynges. etc.

lre

people abused them they breake the
whych cause the Bishops myght
the many thynges now in lyke ma-
Daul also in many thynges whych
had made free, gaue pure and faith
councell wythout tanglinge of any
conscience, and wythout all ma-
commandinge vnder payne of cur
payne of excommunication, pay
heresy, payne of burninge, payne
edly synne, Payne of hell and pay
damnacion. As thou mayst se. i. co
11. Where he counceleth the vnma
the wydowes and vyrgens that it
god so to abyde, yf they haue a gift
fastite. Not to wyne heuen therby
neither circuscisia neyther vncircum-
is any thyng at all. But the ke-
of the commaundementes is all toge-
But that they myght be wyth out
ble, & myght also the better waye
ods worde & frelye serue theyr bre-
n. And sayth (as a faythful seruaunt
that he had none auctorite of the lord
to geue the any commaundemente. But
the Apostles gaue vs any blinde ce-
monies where of we shulde not knowe
the reason that I denye and also de-
as a thinge cleane contrarye vnto
sernyng of Paul euery where.
for Paul commaundeth that no man
speak in the church, that is, in the

Payne of
curse
dānacō
so forth.

1 Cor 7. 8. 26. 27.

Yf Paul
had none
auctorite:
then had
Peter no-
ne where
had then
the pope
thys auc-
torite.

The Dutye

Rochester
is impio-
ned.

Eph. 5. 8.

Eph 4. 11.

Where
foze the spi-
rituall offi-
cers are of
dequed.

congregation, but in a tonge that
men vnderstonde, excepte that there
an enterpreter by he commaunders
laboure for knowlege, vnderstand-
and felting, and to beware of super-
on and persuasions of worldly wyl-
me, philosophy, and of ypcocrysy and
ceremonies, and of all maner dysgyf-
and to walke in the playne and
trueth. Ye were once darknes (saith
but now are ye lyght in the lord, we
therfoze as the chyldren of lyght. **Eph.**
h. how doeth Paul also wryth them
crease of grace in euery psyle: **Eph.**
erpethe he to God to augmente
knowlege, that they shulde be no
chyldren wantinge wryth euery
of doctryne, but wolde touch saith
make them full men in Christ and in
vnderstandinge of the mysteries of
cretes of Christ: so that it shulde
be possible for any man to disceane
wryth any entysinge reasons of worldly
wysdome, or to begyle them wryth
de ceremonies, or to leade them on
the waye wryth supersticiousefnes of
gyfled ypcocrysy, vnto which full
lege are the spirituall officers ordyned
to bringe them **Eph. 4. 11.** So ferre
a waye that Christes Apostles shoulde
geue them traditions of blynde cere-
monies wrythout significatiō, or of wryth

of Kynges.

lxx.

shuld knowe the reason, as Ro
whych loneth shadowes & dark-
eth on them god stoppe hys blas-
ous mouth.

sydere also how studiously Ro-
allegeth oygge both for his pope
to stablish hys blinde ceremonies
whych Origene of al heretikes is
ned to be y greatest. He is an aun-
doctoꝝ sayth he, yee & to whom in
oynte greate sayth is to be geuen
ely Aristotle and Plato and euē
Robyn hode is to be beleued in
oynte, that so greatly maynte-
our holy fathers auctoꝝpte and all
gylsynge.

of al, as once a crafty thefe whē
as espyed and folowed, cryed vnto
people. Stoppe the thefe, stoppe the
And as many to begynne wyth al
syll, in a nother mans tethe that
he he feareth shuld be leade to hys
charge euē so Rochester laith to
syn luthers charge the slayng and
herpyng of Chyisten men, because
wyl not beleue in hys doctryne,
th thinge Rochester & hys byethern
not ceased to doo now certen hun-
yeres, with soch malice that when
be deed. they rage buenyng the bo-
of which some they the selues of
y hode kylled befoze secretly. And
because

Rochester
allegeth
heretikes
for his pur-
pose for
lacke of
Scripture.

Robin ho-
de is of
auctoꝝpte
ynoughe
to proue
the pope
wyth all.

The Dutye

because that al the world knoweth that
Martin Luther slepeth no man, but he
leth only wth the spiritual woide
woide of God soch canered consciences
as Rochester hath rather persecuted
but so fereth persecution: yet Rochester
wth a goodly arguments proueth that
he wolde do it yf he coulde. And thus

Rochester I praye you what an Oystoure
is an Oystoure and how vehemently he persued
ratoure. Martin Luther hath burned the
papes decretals: a manifest signe, say
he, that he wolde haue burnt the Pope
holynes also, yf he had hym. These
argumentes (whiche I suppose to be
either true) I make. Rochester and
holy brethren haue burnt Christes
mentes: an euident signe verely that
they wolde haue burnt Christe hym selfe
so yf they had, had hym.

Rochester I had all most verely left out the
is cleane fest poynte of all. Rochester wth
belyue him mynable and shamelesse: yf and then
selfe, mad, of pure malice, and so aduise
the hapnes, of synne that he can not
ouercome the trueth, that he sayth not
rather careth not what he sayth: in
ende of hys fyrst deniactyon: I wol
saye sustenactyon as he calleth it, in
dynge to proue that we are iustly
thow holpe woikes, allegeth halfe
texte of Paul of the ystie to Galatians

of hynges. etc.

Item

(as hys maner is to singe and co-
trastily) fides per dilectionē ope-
whych terte he thys wysse englof: Yf roche-
sayth whych is wrought by loue, ster to loch
maketh a verbe passyue of a verbe a tuguler:
sente Rochester wyl haue loue to what sup-
esope and sayth to springe out of pole pe of
Thus Antichrist turneth the rotes the restor-
tre bywarde. I must first loue a let roche-
medicine (after Rochesters doctri ster be an
nd then beleue that it is wholsome: example
Then by naturall reason, I fynde therfore
a bitter medicine, vnill I be brought to iudge
beleue of the physycon that it is them all.
some, and that the bitternes shall
me, and then afterwarde loue it
at beleue. Doeth the childe loue the
e first, and then beleue that he is
sonne of heye, or rather because he
beth that he is hys sonne of heye
beloued, therfore loueth agayne
sayth in the thyrde of hys fyfte sayth is
le. He what loue the father hath the rote
ed vpon vs, that we shulde be cal: and loue
ys sonnes. Because we are sonnes springeth
ore loue we. Now by sayth are we of sayth
as John sayth in the first chap-
of hys Gospell. He gaue the power
the sonnes of God in that they be
on hys name. And Paul sayth,
the thyrde Chapter of hys Byble to
Galathiens, we are all the sonnes
of God

The Dutye.

of God by the saye hwbpyche is in
Iesus Christe. And John in the saye
ter of hys Byble sayeth. Hereby
ceane we loue, that he gaue hys lyf
vs. We coulde se no loue naye
se to loue agayne, excepte that we
uede that he dyed for vs and that
were saued thoww hys deeth. In
the chapter folowing sayth John.
In is loue, not that we loued God
that he loued vs and sente hys sonne
make a gremēt for our synnes. He
sente not hys sonne for any loue
we had to hym: but of the loue, that
had to vs sente he hys sonne, that
myght se loue + loue agayne. Paul
wyle in the. viii. chap. to the Rome
after that he hath declared the
loue of God to vs ward in that he
red not hys owne sonne but gaue
for vs, cryeth out sayng: who shall
perat vs from the loue of God? the
persecutio, that a swerdes etc. Now
he, I am sure that no creature shall
perat vs from the loue of God that
in Christ Iesus oure lord: as who
de saye, we se so greate loue in God
vs warde in christes deeth, that thoww
all myssfortune wuld fall on vs, we
not but loue agayne. Now how knowe
we that God loueth vs: verely by faye
So therfore, though Rochester

apthlesse, yet ought naturall rea- **Though**
 to haue taughte hym, that loue rocheſter
 geth out of ſayth and knowlege haue not
 not ſayth and knowlege out of lo: the ſpiri-
 let vs ſe the texte. **Paul** ſayth re to iudg
 In chriſte Jeſu: neither circumci: ſpirituall
 any thyng worth, nor in circum thiges yet
 but ſayeth whych worketh tho: ought rea-
 one o: whych tho:ow loue is ſtrō ſon to ha-
 myghte in workyngs and not ne kepteſt
 is wroughte by loue as the ingu ſtrō ſo mā-
 ſayth. **ſayth** that loueth Gods cō: ful lyenge
 dmentes iuſtifieth a mā. **Yf** thou **But** god
 Gods prompſes in chriſte, and haeth blin-
 ps commaundmentes, then ar te ded him to
 laſte. **Yf** thou loue the command byinge the
 then arte thou ſure that thy ſayth re falſed
 ſayned and that Gods ſpyte is to lyghe

ow ſayth iuſtifieth before God in
 artes how loue ſpyngeth of ſayth
 compelleth vs to worke: e how the
 es iuſtifie before the woulde i tes
 what we are, and certifie vs that
 ſayth is vnſayned i that the rpght
 of God is in vs, ſe in my boke of
 iuſtifieng of ſayth and there Maſt **In the**
 ſe all thyng abundantly. **Alſo** of **mammō**
 controuerſy betwene **Paul** and **Ja** **The con**
 ſe there. **Reuer** the later, when **Ro** **trouerſy**
 ſayeth, yf ſayth onely iuſtified, **betwene,**
 both the deuils and alſo ſynners
 that

The butye.

James v that he fill in tyme shuld be lath
paul. argumente is not worth a streake

Why de- contynue in synne of purpose and
uels haue tyme. Thus any soche sayth as
none of speaketh of for pauls sayth is to
Pauls Gods promyses. Sayth sayeth he
sayth nee Cometh by hearynge and hearyng
synners meth by the woide of God. And
that expet Shall they heare wythout a preche

Rom. 10

Gal. v. 15. how Shall they preache excepte the
fenter. As it is wyrtten. Sayth he
bewtyful as the fete that bring glad
dynge of peace. A bynge glad tyme
of good thynges. Now when send
any messingers vnto the deuils to
che them peace or anye good thyng
The deuill hath no promyse: he is
soe excluded from Pauls sayth.

Will may
belene
that chyl
died and
many o-
ther chyn-
ges a not
belene in
chylle
what it is
to belene
in Chylle

The deuill beleneth that chyl
but not that he died for hys synnes
ther doeth anye, that consenteth
herte, to contynue in synne, belene
Chylle died for him. For to belene
Chylle dyed for vs is to se oure
ble dominacion, and how we were
poynted vnto eternall paynes, and
seale a to be sure that we are deli
ther fro thow. Chylle in that we
power to hate oure synnes and to
Gods commandemente. All soche
and haue they hertes loose oute of

and bondage of synne and are
 iustified thereto sayth in chris-
 tyened synners haue no sayth but
 synners and oppyns aboute
 str, as our scole men haue in thepy-
 ples aboute, which they draule so
 one with a nother It is a nother
 to beleue that the kynge is rich &
 he is ryght vnto me, and that my
 is therein, & that he wyl not spare
 of hys cyches at my nede, when
 leue that the kynge is ryche I am
 ed. But when I beleue that he is
 for me and that he wyl neuer sayle
 my nede, then Ioue I of loue and
 to worke vnto the uttermost of
 power? But let vs retorne at the
 into our purpose agayne.

What is the cause that laye men
 can not now rule, as well as in
 tymes paste, and as the rother
 yet doo? Merely because that
 chylde wyth the milke of his tuge
 had begyled oure eyes, and hath
 a superstycious feare vpo the wyl-
 chylten men, and hath taught the
 eade, not God and hys worde, but
 self and his worde not Gods lawe
 ordynaunces, pyntes and officers
 God hath sett to rule the wylde
 hys owne lawe and ordynaunces,
 prynces and ceremonies and vnto

Why lay
 men can
 not rule.

The Dutye.

• We feare
the popes
orle more
the gods
comand-
mente.

gyfled disciples, which he hath set out
where to deceaue the worlde, & to exting-
the light of Gods worde, that his da-
nes maye haue rowme. For we see
daylye experyence of certayne bond-
peres long, that he which feareth not
God ner hys worde, nether regardeth
father, mother, master, or Churche
seife, whych rebelleth against gods co-
nauces, cryeth agaynst the kynges
respeketh hys offycers, dare not once
handes on one of the Popes auoyde
no though he slep hys father before
face, or doo vyolence vnto hys brother
or despyle hys syster, wyfe or mother.
Lyke honoure geue we vnto hys rai-
cyons and ceremonies. What deuot-
haue we when we are blessed (as the
cal it) wyth the chalice, or when the
Gode lyfteth vp hys holy had ouer
who dare handle the chalice, twyche
altare stone, or put hys had in the font
or his fynger vnto the holy oyle: What
reuerence geue we vnto holpe wa-
holpe fyre, holy bried, holy salt, halow-
belles, holpe waxe, holpe bowes, holy
candels and holy almes. And last of
vnto the holy candle commytt we our
soules at oure last departynge. Yea
the very cloute whych the Byschop
hys chapplen that stondeth by knytt
aboute childerns neckes at, cōfyrma-

slaye person durst be so bolde as
 to godde the knotte? Thou wilt saye
 of soche thynges bynng the holpe
 and put awaye synne, and dyue
 the synnes. I saye that a stedfaste
 of belefe in Christe, and in the pro
 that god hath sworne to geue vs
 sake, bynngeth the holpe gooste
 the scriptures make mention, and
 Paul sayth (Actes. xix.) haue ye recea

AA. 19.2

the holpe goost thow sayth of bele
 the sayth is the rock where on chris
 teth hys congregacion, agaynst
 the sayth Christe Mathew. xvi. hell
 shall not preuaile. As soe as thou
 art in Christ, the holpe goost cometh
 and falleth awaye and deuils fle wher
 the holpe water at the deuill of ryng
 uelles, he fleeth, as men do fro poung
 men, and mocketh with vs, to byng
 from the true sayth that is in Gods
 be vnto a superstitious and a false
 of oure owne imagynacion. Yf
 haddest sayth and thy wast an vn
 word stone at hys hed, he wolde cr
 y fle and wythoute mockynge, yee
 gh thou thy wast nothing at al, he
 d not yet abyde.

Faith dy
 uth the
 deuils a Mat hie
 wape.

Why doo
 not the bis
 shoppes
 make hym
 fle from
 shotinge
 of gounes

Though that at the begynnynge
 es were sh: wed thow soch cer
 es to moue the infydels to beleue
 the my: as
 worde of god. As thou readest how
 cle but
 the sayth,

The dutye.

the Apostles anoynted the syche wth oyle and healed them, and Paule layd hys partelet o^r gyryn to the syche and healed them also. Yet was it not a ceremonye that dyd the myracle, but the fayth of the preacher and the trowth of god, whyche had promysed to confirme and stablysh hys Gospel wth such miracles. Therfore as sone as the gyfte of miracles ceased, ought the ceremonye to haue ceased also o^r else yf they wth out the same haue a ceremonye to signifye some promes o^r benefit of god which they can receyue. I praye god that we maye seeke not but wolde haue Gods wo^rd preached euerye sondaye, for whyche cause s^ondayes and holy dayes were ordeyned. the let them tell the people what it meaneth and not set vp a baulde and a naked ceremonye wthout signyfycance to make the people beleue therin and quench the fayth that ought to be kindled vnto the wo^rde of God.

Let them
tell what
the cere-
mony meaneth.

The prest
disgyseth
hym selfe
wth the
passion of
Christ.

What helpeth it also that the prest when he goeth to masse dysgyseth hym selfe wth a greates parte of the passion of Christ and plepeth out the reuerend silence wth signes and professions wth noddynge, beckynge and moouynge, as it were Jackcanapes whē they see the prest, they saye he is he him selfe, neither any man else wthout what he meaneth: not all verelye hurteth and that excedynge.

much as it not only deſtroyeth the
 and quencheth the loue that ſhould come
 en vnto the commaundementes, remotes
 maketh the people vnthankfull, in quench
 it byngeth them in to ſuch ſuperſtiſe faythe lo-
 that thei thinke that thei haue done ue & make
 dauntly ynough for god ye and to the infidels
 ed aboue meaſure, yf thei be preſent to moke
 in a dape at ſuch mummynge. But vs.
 maketh the infydels to moke vs
 abhoze vs, in that they ſe nothing
 ſuch apes playe amonge vs, where
 no man can geue a reaſon.

All thys cometh to paſſe to fulfill the The pro-
 phesye whiche Chyiſte prophesied phesye of
 Marke. xiii. And luke. xxi. that there ſhall Chyiſt Math. 24. 24
 be in hys name which ſhall ſaye that fulfilld
 them ſelues are Chyiſte. That doo
 helpe the Pope and our holie orders
 helpeyon. For they vnder the name
 Chyiſte preache them ſelues they
 the worde and they owne tradycy-
 on, and teache the people to beleue in
 m: The Pope geueth pardons
 hys ful power. of the treaſure of the
 he and of the merytes of ſayntes.
 he ſerues lyke the poyle make they bene-
 hours (whiche only they call theyre
 them and ſiſters) partakers of they
 ſles, faſting, watchinges, prayēges &
 ſwarde goinges. Yee and when a
 vice of the obſeruaſites is profeſſed &

The teſta-
 ment of the
 obſeruaſi-
 tes.

The dutye.

father azeith hym, wyl ye kepe the
les of holy saynte frāces: and he
yea, wyl ye so in deade sayth he & the
ther answereth: ye forsooth father,
sayth the father, and I promyse you
gayne everlastinge lyfe. O blasphem
Yf eternal lyfe be due vnto the
traditōs of lowlye freets, where is
testamēte become that God made
vs in Christs bloude & Christs say
Math. xxiii. And mark. xii. That
shall come pseudo christi, Whiche thou
I, for a consideraciō have translated
se christes keepinge the greke wordes
signifyeth it in the englysh false an
ted and ought so to be translated
re shall come (sayth Christs) false an
ted and false prophetes and shall
miracles and wonders, so greatly
that yf it were possible, the very ch
or chosen shoulde be brought out of
waye. Compare the Popes doctrine
vnto the worde of God and thou
fynde that ther hath ben and yet
great goynge out of the way, and
evyll men and deceauers (as Paul
phesied ii. Timothy. iii.) haue p
and waxed worse and worse, bey
other as they are bigylde them
Thou tremblest and quakest say
shall God let vs goo so soze out of
ryght waye? I answer it is

**False a:
morned**

Math. 24. 24

Mark. 13. 22

2. Timothy. 3. 13

**Christs
promyse
be it neuer**

of kinges)

terribl

warneth vs, whych as he knew all so terrible
Mulde folowe, so prophesied he be must be pet
and is a true prophete, and hys pro fulfilled
pe must neades be fulfilled.

And annoynted his sonne Iesus
wth the holpe gooste and ther

Ifore called hym Chyiste, whych

is as moch to save as anoynted *psal. 2. 2 & 105. 15*

wardly he dysgyled hym not but

de him lyke other men, and sent him

to the world to blesse vs & to offer him

for a sacrifice of a swete sauer, to

the stench of oure synnes, that God

ke forth Mulde smell them no more

to make full and sufficient satisfac

on or amends for all them that repent

cuinge the trueth of god submytting

in selues vnto hys ordynances both

the synne that they doo, haue done

and shal do. For sinne we thorow fragt

neuer so oft, yet as sone as we repēt

come in to the right way agayne & vnto

the testamēte whych God hath made

chrystes bloude oure synnes baneth a

we as smoke in the wynd, & as dark

as at the compnge of lyght or as thou

st a lytle bloud or mylke in to the mal

se. In so moch that who soeuer go

aboute to make satisfactyon for

his synnes to God warde, sayenge in

his herte, thys moche haue I synned

is moch wil I do againe, or thys wyl

do

chist was

nother sh

ne noz mo

ne noz an

noynted

with oyle.

He that

doth ough

te to make

satisfac

tion or to

gette

The dutye.

heue hath
lost hys
parte of
Christis
bloude.

To oure
neighbour
make we
amendes.

The apo-
stles were
nothynge
uē hoꝝ Mo-
ren noꝝ a-
nointed
wpyth oyle

Byschoppe
an ouer-
seer,

1.Timot.3.2

wyl I lyue to make amēdes wpyth
this wyl I doo to gete heue wpyth
the same is an infidele saythleite, and
ned in his dede doing, and hath lost
parte in Christes bloude, because he
disobedient vnto Gods testament
setteth vp a nother of hys owne
uacpon vnto whych he wil compelle
to obeye. Yf we loue god we haue a
maundement to loue our neybour
as sayth Iohh in his Bylle And if
haue offēded him to make hym amēd
or if we haue not were with, to ake
forgeuenesse, and to doo and suffer
thinges for hys sake, to wyne hym
god, and to noyſſe peace and vnity
to God warde Christ is an euertlastyng
satisfaction and euer sufficient.

Christe whē he had fulfyllēd his
se, anointed his Apostles and discip-
wpyth the same spyrte and sent the
without al maner dysgysing lyke oth-
men also, to preach the attonement
peace which Christ had made betw-
god and man. The Apostles lyke-
dysgysed no mā, but chose men anoi-
ted wpyth the same spyrte, one to pre-
the worde of God, whom we call
ter the greke tonge abyschoppe or a-
ſte, that is, in englyſh, an ouerseer
an elder Now he was anointed the
readeste. 1. 1.Timothe.iii. A Byſchoppe
or

of kynges.

lxxviii.

your fear must be faultles, the hus-
band of one wyfe. Many Jewes and
gentyls that were converted vnto
the sayth had at that tyme diuers wy-
ues. yet were not compelled to putt any
away which Paul because of en-
gellyng wold not haue preachers for as
as in Christe we retourne agayn
to the fyrst ordinaunce of God, that
one man & one womā shulde goo to ge-
ther. he must be sobre, of honest beha-
uour, honestly apparelle, herberous,
ready to lodge straungers, apte
to teach, no drinker, no fyghter, not ge-
nerous, no fylthy lucre: but gentile, abho-
rring, abhorring couetousnes
one that ruleth hys owne howshold
well, hauinge chyldre vnder obedi-
ence with al honeste. For yf a mā can not
rule hys owne house, howe can he care
for the congregacion of God? he maye
not be younge in the sayth or as a man
of sence, lest he swell & faul
in the iudgemēte of the euill speake-
rs, he may not be vnlearned in the se-
nings of the sayth. For such are atton-
derburne & he dronge & let not a litle
of selues. But alas, we haue aboue
ten thousande that know no more
nature thē is wyttē in theyr portres
amonge them is he excedinge wel
d that can turne to hys seruice. He
must

The true
anoyntin-
ge of a
prest.

Thys op-
ic is not
amonge
oure bys-
shoppes.

The butye

must be wel treposed of them that
wythout, lest he fall in to rebuke
the snare of the euill speaker, that
lest þe infidels which yet be leue not
be hurte by hym and byeten from
fayth, yf a mā that were defamed
made hed & ouerseer of the cōgrega

Prestes

oughte to
haue wy-
nes and
why.

He must haue a wyse for. ii. can-
one that it maye therby be knowe
is mete for the rowme. He is vnapt
so chargeable an offyce whych had
uer houshold to rule. A nother cause
that chastite is an exceddinge selde
te, and vnchastite exceddinge pre-
for that degre. In as moch as the
ple loke as wel vnto the lyuinge
to the preachinge, & are hurte at
the lyuinge dysagre, and fall from
fayth and beleue not the wyrd.

**What the
prestes du-
tye is to do
and what
to haue.**

Thys ouerseer because he was
from hys own busynes and labour
preach gods word vnto the parish
ryght by the auctorite of his offyce,
lunge an honest lyuing of the parish
thou mayst se in the Euangelistes

**Men are
not bounde
to pay the
prest in ry-
thes: by
Gods law**

so in Paul. For who wil haue a ser-
te & wil not geue him meate, drinke
paymēt & all thynges necessarye
they wold paye hym: whether in
or assigne hym so moch, rente or
thes, as the gyle is now in many
es, was at theyr liberty.

of kynges.

Item

Dyacon

what it

signifieth Act. 6. 3-6

what is

his office.

No beg-
gers.

How holy
daies and
offerings
came vp.

Sayntes
were not
pet gods.

the wyse in every congregaciō chole
a nother after the same ensample
euen so anoynted: as it is to se in
apd chap. of Paul & Act. vi. Whō
the greke worde we call deacon,
is to say in englysh, a scruaunte or
minister whose office was to helpe &
the pyste and to gather vp hys
and to gather for the poze of the
th, whych were destitute of freēdes
coulde not worke, commē beggers
anne frome doze to doze, were nor
suffered. On the sayntes daies na
loch as had suffered death. For the
daies sake came men to gether in to
church, and the pyste preached vnto
n, and exorted them to claue fast vnto
the worde, and to be stronge in the
th, and to fyght agaynst the powers
the worlde, wyth sufferinge for theyr
thes sake after the ensample of the
s. An taught the not to beleue in
sayntes, & to trust in theyr merytes,
to make Gods of the: but toke the
s for an example only, and prayed
to geue the lyke fayth and trust in
worde, & lyke strenght & power to
therefoze, and to geue them so sure
of the lyfe to come, as thou mayst
in the collectes of saynte Laurences
of saynte Steuē in our lady maides
in soche daies as we now offer
to gan

The dutye

so gaue they every man his porcion
cordinge to hys abyltie & as God
in hys herte, to the mayntenaunce of
prest, deacon, & other comune minis-
ters and of the poore, & to fynde lerned men
to teach, & so forth. And all was put in
handes of the deacon, as thou mayest see
in the lyfe of saynte Laurence, & in

Eph. 6.4. Why lan hylloxies. And for such purposes
des were men landes afterwarde to ease the
pauers vnto rythes & made hospytals & also place
the spiritu to teach theyr chyldre, & to byrnye the
all officers bype & to nourse the in Gods way
before we whych landes oure monkes now
fell from voure. Antichrist.
the sayth.

False a-
noynted.

Shauyng
is bozo-
wed of the
herbe, and
oplinge of
the iewes,
False na-
mes.

Antichriste of a nother maner
hath sente forth hys dyscyples
those false anoynted of whiche
Christe warneth vs before
wonders, euē to byrnye the very churche
out of the waye, yf it were possible.
anoynteth them after the maner of
Jewes and Maueth the and therewith
after the maner of the hethen pry-
estlinge of which serued the ydoles. He sendeth
forth not with false oyle only, but
false names also. For compare they
mes vnto theyr deales & thou shalt see
the false. He sendeth the forth as
prophecyed of them. ii. The salomons
with spenge signes & wonders. The
sygne is the anoyntyng & that the

2 Thes. 2 Spenge &
signes.

of kynges. etc.

lette

of the holy goost. Compare the to
signes of the holy goost which Paul
teacheth, and thou shalt fynde it a false
signe. A Bisshope must be faultlesse, the
husband of one wyfe. Nay sayth the
heretic, the husband of no wyfe, but the
father of as many whores as he listeth
to remaundeth al degrees, yf they bur
den can not lyue chaste, to mary. The
heretic sayth yf thou burne take a dys
cession for a concubyne, and put her
to bed, when thou art olde, or else as
lawraunce saie, si non caste tame
re, that is, yf ye lyue not chaste, se ye
to flene and playe the knaue secretly.
Hereticous, yee to whores and baudes
poore man shall as sone breake his
fast as hys fast wyth the, but of the
heretic & wyth the dogges, when dy
done. Apte to teach & as Peter
saith. Be. iij. ready all wayes to geue
answere to every man that axeth you
of the hope that ye haue and
wyth mekeness. Whych thyng is
taught by the botes whych doctours
of the newe lawe are created in becauseth they shal
be ready all wayes to goo thorowe
the & thynne, to preache Gods worde
by the Bisshopes two hoined my
whych betokeneth the absolutz and
certe knowlege that they oughte to
haue in the new testamete and the olde

No wyfe
but an
whore.

1. Cor. 7. 9

Take a
dissipation

1. p. 26. 3. 15.

Notes.

Myters.

Be

The dutye.

Lite them
Pole the.

Make the
heretikes
Burne the

Be not these false signes: For they be
te only teach not. Ye sayth the Pope
yf they wyl not be ruled tye the to
per and pole the Marply, what they be
de of the Popes power, of hys par
of hys bulles, of purgatorie, of the
monies, of confession, & soch lyke crea
res of oure moite holy father. Yf
misle in any pointe, make heretikes
the and burne them. Yf they be of
ne anoynted and beare my marke
grease the, I wold save disgraciate
and (after the example of noble An
thus. ii. Mach. vii) spare the crofne
the syngers of the and toymete the
tely and for very payne make the do
the trueth. But now save our Bys
pes, because the trueth is come to
abroade and the laye people beginne
smell our wyles, it is best to oppresse
wth craft secretly & tame the in pry
Yea let vs fynde the meanes to
the in the kynges pryson and to
treason of soch doctrine: Yea we mu
stere vp some warre one where o
ther to bynge the people in to a no
imaginacion. Yf they be gentyl me
sure them secretly.

Curse the
Fear the

Curse them. iiii. tymes in the re
Make the a frayde of enery thyng
namely to twych myne anoynted,
make them to feare the sentence of
ch

of knynges. etc.

Item.

h, suspensio, excommunicacio
curles. Be the ryght or wrong, be
in hande that they are to be fea
Breath me myne auctorite, and
treble a thyng my curse is, and
blake it maketh theyr soules. On
ly dayes whych were ordened to
Gods worde, let vyppen longe cete
es, longe matenes, longe masses &
even songes, & al in lare that they
stonde not, & rowle the in darke
that pe maye lede them whether pe
And lest such thinges shulde be to
se, syng some, saye some, vyppen so
nge the belles and tulle the & roche
slepe, And yet paul. i. Corint. xiii.
derth to speake in the church or co
upon saue in the tonge that all vn
nde. For the laye man therby is
efied or taught. Now what the lay
saye amē (sayth Paul) to thy bles
or thanke geuinge, when he wo
or what thou sayst? He wotterh
ether thou blesse or curse.
hat the sayth the Pope, what ra
or Paul. I comaunde by the ver
obedience to reade the Gospel in
e. Let them not praye but in lare
not there pater noster Yf any be
goo also & saye the a Gospel & al
pnyces to the very royne and frus
the felde in the processyon weke
preach

All in lare
ne.

Rowle the
syng.

vyng
tulle the.

Roche the
a slepe i Cor. 19

25.

Praye in
laten.

Praye the
a Gospel

The butye.

preach the Gospell in latyne. Make
people beleue, that it shall growe
better. It is verely as good to preach
to swyne as to men, yf thou preach
in a tonge they vnderstande not.
Shall I prepare my selfe to gods
maundmentes? How shall I be the
full to Christe for his kyndnes? Shall
I beleue the trueth and promysse
whiche god hath swoyne, whyle I
tellest them vnto me in a tonge
I vnderstande not? What then
my lord of Caüterbury to a prelat
wolde haue had the new testament
in englysh. What (sayest thou)
woldest thou that the laye people
de wete what we doo?

What
quod my
lord of caü
terbury.

No fyghter: whiche I suppose
signified by the crosse that is borne
fore the hye prelates and boine
them in procession. Is that also
false sygne? What realme can be
ce for such turmoplares? What
a parish is it, but they wyl preche
quarell oz a nother wpyth them other
some synners, cressome oz moztuary
ther, for one tpyfle oz other, and
them to the arches? Crayters they
to all creatures and haue a secret
spiraciõ betwene the selues. One
they haue, to make many kyngdomes
and small, and to noyssh olde rym
qu

Crosse

Turmop-
lars.

The craft
of the pre-
lates.

of kinges.

lxxx.

tells that they maye euer moue the
here at their pleasure. And yf moche
by any chaunce, fall to one man
to cast a bone in the waye, that he
neuer be able to obteyne it, as we
see in the Emperoure. Why? For
as the kynges be small yf god
open the eyes of anye to set a re-
uolucion in hys realme, then wuld the
interdycete hys londe, and send in Interdite-
princes to conquere it.

not geuen to fylthy lucre, but abhor-
reth couctousnes. And as Peter saith.

1. pet. 5. 2

Although ye were compelled there by
not willingly. Not for desyre of fyl-

thy lucre but of a good mynde not as
if ye were lordes ouer the parishes

(ouer the parishes quoth he) O Peter thou wast
to lōge a synner

thou wast neuer brought vpp to the ar-
chet

neither wast master of the Rolles, the arches-
chaunceler of Englonde. They

not contente to raygne ouer kynges
Emperoure and the hole earth, but

the auctorite also in heuē & in hel. It
is ynough for them to raygne ouer

that ar quicke, but haue created the
gatozpe, to raygne also ouer the

dead and to haue one kyngdome more
ad him self, hath But that ye be an

shepheard to the flocke (saith Peter) And
when

O piter thou
wast neuer to
scole at
the arches

The pope
hath one
kingdome

of hinges.

lxxxii.

of owne handes, fyist the tythe of
of all the realme. The I suppose
in a lytle of all together the thyrd
of all the tempozall londes.

**Exceall
londes.**

Marke well howe many persona

vicariages ar ther in the realme

at the lest haue a plowe londe a

The note the londes of Bishopes

tes, Bishops, Runnes, knyghtes

nt Johns, Cathedrall churches,

ges, Chasttries, and frechapels.

frechapel

though the house fall in decay and

ordinace of the founde he lost, yet

not they loose the lodes. What co

once in, may neuer more out. They

a frechapel of it, so that he which

eth it shall doo nought therfore.

es al this, how many chaplaynes

gentlemen fynde at theyr owne cost

of houses. How many singe for

by testametes. The the prouins

testamets, the preasyng of goodes

shoppe of Caunteburpes piero

. Is that not moch thowwe the

in a yerer foure offering dayes

euery tythes. There is no serua

that he shall paye some what of

ages. None shall receaue the bo

Christe at Ester, be he neuer so

bedger of neuer so younge a lad

but they must paye some what

Then mortuaries for forgo

Testamets

**Offering Easter
ge dayes.
Euery ty
thes.**

Mortuaries

A. II.

ten ty

The dutye.

ten tythes (as they saye) And yet
parlone or bycare is there that wil
gete to haue a pygin howse to perke
some what both at lowpunge tyme
at haruest when corne is ripe. They
forgette no thinge. No man shall
they dett, or yf any man do, he shall
it whē he is deed. They wil looke no
ge. Why? It is gods, it is not theirs
is sainte Cubertes rētes, sainte Albi
des, sainte Edmōds right, sainte Be
patrimony say they, and none of
yt if a mā dye in a nother māns pa
bysides that he must pay at home a
tuarp for forgotē tythes he must
paye also the best p he there hath.
ther it be an hoise of twenty pound
how good so ever he be, ether a chey
of gold of an hundred marke or by
dret pound, yf it so chaunce. It is
berlye for so lytle payne takyng
fessyon and in mynystreynge the sa
mentes. The beedjollies. Item chyrch
chyrchynge, banes, weddynges, ob
ge at weddynges, offerpunge at bur
ges, offerpunge to images, offerpunge
ware and lyghtes whych come to
baillage besides the supersticious
of waxe, in toyches and tapers the
out the lōd. Then brotherhodes and
doners. What gete thes also by con
fession ons? Yet many enioyne penaunce

**Yf ye dye
fro home.**

**Thou
must paye
per thou
passe.**

**Wety pils
lage.**

Confession

of kinges)

lxixiii.

certayne for to haue so many masses
made, and desyre to prouyde achap-
pe them selues. Double masses
eche moneth myndes, peres myndes
daye and trentals. The mother
of the hye altare must haue some
in euerye testamente Offerynge fyrste
of fyrste masses. Item no man is masse.
of what so euer religion it be. Professin
must bringe some what. The ha ges.
of rather conturpynge of chyr- Contura-
chaples, altares, super altares, cha tions.
estymentes and belles. Then boke
and eldypke, organes, chalice, be sti
copes, altare clothes, symples:
basens, euars, Mope, censet and
aner ornamentes must be founde
frelye, they, wyl not geue a myte Person.
vnto. Last of all what swarmes Wyre.
of freeres are there. The person Parry.
with the bycare Maueith, the parrye Priest.
polleth, the frere scrapeth and the freeres.
ouer parreth we lacke but a bocher
le of the Chynne.

What gete they in theyr spiritual
as they call it) in a pere, at the ar- all spiritu-
and in euerye dyoces? What gete all law.
Commissaries and offycials wth
somners and apparitors by law
in a pere? Shall ye not fynde cu
pnowe whych to flatter the com-
aryes & offycials with all that they
maye

A propre
comodite
of cōfessio

The Dutie.

make god quyte them seluce shall
vnto the the confessions of the
of theyr parrhes. Whom they cry
uely and lape to theyr charges
Yf they desire to knowe theyr accu
make lape they, the mater is knowe
prough and to moze the pe are w
Lape you Come lape poure hande on the boke
re had on pe forswere your selfe, we shall by
the boke pious, we wpll handle you, we
make an ensample of you. Wh h
tyble are they? Come and swere (C
they) that pe wylbe obediante vnto
intunctions. And by that craft w
they theyr purses & make the dropp
loge as there is a peny in the. In the
four ptes shall they in those o
gete pough to paye for a byshop
les. What other thing are these in
alme same hoyleches & eue very
ses canres & caterpillers, whych
ee no moze but all that is greene
wolues which Paul prophesied
come & shuld not spare the flocke
xx.chap. And which Christ sayd
come in lābes saynnes & hade vs
ee of the & iudge the by theyr wo

Roman
make aue
se laue
the hyage

Though as I before have
ciently pious, a Christen
must suffre all thyng, be it
ner so greate vnrigh, as
as it is not agaynst gods cōmānd

of kynges:

lxxviii

ther is it lawfull for hym to cast and he is
warthen of hys backe by hys owne bounde by
wste tyll god pull it of which sayd hys office
for our deservynges, yet ought the
as every where to defende they re
from such oppression, yf they we
wnt, whych is seids sene and is an
thinge verely, though not imposs
for alas they be captives of ever kynges
be kynges, yea all must yet they be are in cap
e. No man maye be suffered about tpyte.
but flatterers: such as are fynt
ne true vnto our moste holpe sa
the Byshopes that is to save sal
god and man.

If any of the nobles of the realme
be to the kyng & so holde that he
councell hym that whych shuld be
is honoure & for the wealth of the
ne. They wyl wayte a season for
as me save. They wyl provide a
ly father for him god byng the
ednes to light There is no mische
here of: they are not the rote, ne
Mede, but thow they cause o
by these counsell or in that they prea
not true obedience & teach not & peo
to feare god. Yf any faithfull ser
be in al & court, he shal have two
ies waytinge vpon hym, he shal be
oute of the court, or as the sayge
sured to callie, & made a captyne
A. lxxviii. of an

The dutye.

The dutie of kinges of an ambassadoure, he shalbe farre ynough from the kynges presence

The dutie of kinges The kynges ought I saye to remember that they are in Gods stede and order of God not for them selues, but for the welth of theyr subiectes. Let the kynges by that their subiectes are they by their theyr flesh and bloude, members of their owne bodyes even theyr owne selues christ. Therefore ought they to ppye to ryde the fro such wylly tyrany whiche encreaseth more & more daily. And though that the kynges by the falschod of Bishops and Abbottes be wronged with such liberties yet ought they to kepe theyr othes but to breake them for as moch as they are bound by the agens of Gods ordinaunce & eue by all opprestyon, contrary vnto his loue & charyte. Moreouer the spirytual officer ought to punish no synne, but any synne breake out the kyng is bound to punish it & they not but to punish and exorte them to feare God and they synne not.

The kynges And let the kynges put downe the onely of theyr tyrany, and turne some to a comen welth. Yf the tenth parte of the tyrany were geuen the kynges and leyd vppon in the wyse townes of the realme hadde made, what woulde growe to his carie peres. Moreouer

ge, one lawe, so Gods ordinaunce in
 realme. Therfore ought not the
 to suffer the to haue a seuerel law
 he selues and to drawe hys subiect
 together. But is not mete, wyl they
 that a spirituall mā shuld be iud
 of a wordly or a tēporall mā. O ab
 dinaciō: se how they deuide and sepa
 the selues. Yf the lay mā be of the
 de, so is he not of God. Yf he bele
 Chyiste, then is he a mēbre of chris
 Chyistes brother, Chyistes flesh, ch
 bloude, Chyistes spouse, Coherre
 Chyistes hath hys spyte in erne
 is also spirituall. Yf they wolde
 be vs of the spyte of god, why shuld
 feare to robbe vs of wordly goo
 Because thou art put in offyce to
 ch Gods worde, art thou therfore
 more one of thy brethren? is the May
 of London no more one of the Cyte,
 cause he is the chiefe officer? Is the
 ge no more of the realme because he
 ed there of. The kyng is in the row
 of God, & hys lawe is Gods lawe
 no thing but the law of nature & na
 all equite whych God graued in the
 es of mē. Yet Antichyiste is to good
 iudge by the lawe of God he must
 a netwe of hys owne makinge. Yf
 he mete herelye that they wente to
 lawe at al. No more needed they, yf
 the

forth, the
 hart must
 remayne
 to God.

The spys
 te percy
 neth vnto
 the Maue
 onely.

The kyn
 ges law
 is Gods
 lawe.

The Dutye

they wolde studie to preach gods wo
truelly and be content wth suffyr
and to be lyke one of the^r b^rethren.

Yf anye question arose about
sayth or of s^c scripture, that let the
How men by the manifest and op^e scriptures
oughte to excludyng the lay m^e. For there are
Iudge que ny sounde amonge the laye men wh^y
stios of s^c are as wise as the officers. Or else
Scripture. officer dieth how coud we put a note

in the rowmer. Wylt thou so teach
xxx. xi. or s^cty yeres, that no man
have knowlege or iudgemente in

We come word saue thou only. Is it not a
ofte toleo that we Christen come so ofte to ch
le. But a in wayne, when he of foure score y
re neuer old knoweth no moze then he that
taughte. bozne yester daye.

Kynges Moze ouer when the spiritual
oughte to cers haue excommunicate any man
se what haue cōdemned any oppnyon for
they doo Let not the kyng nor tempepal off
and not punyth and sle by and by at the
to beleue maundement. But let the loke on
the Bisho worde, and compare the^r iudgme
pes name vnto the scrip^ture and se whether
ly seinge right or no, & not beleue the at the
they lyuin choppe, what so euer they saye
ge is so in thiges that pertaine vnto the
soze suspe auctorites and power. For no man
ett. eyghte iudge in hys owne cause.

It perty doeth chysle cōmaūd the scripture
preach

of Kynges.

lxxxvi

sheweth vnto all creatures, but that it
sheweth vnto all men to knowe the
scriptures hym self vnto the scrip
John. vi. And in the. xi. Chapter of
them, vnto the questyon of John
his discyples he answered. The
de se. the lepers are censed, the deed
agayne &c. meynynge that yf I do
workes whych are prophesied that
he shulde do when he cometh, why
say ye whether I be he or no as who
saye, are the scripture whether
Christe or no & not my selfe. How
cometh it then that our prelates wil
come to the light also that we maye
knowe whether they workes be wrought in
us or no? Why feare they to let the
men se what they do? Why make
all they examynacyons in dark-
nes? Why examine they not they can
be here openly, as the laye men
their follos and motherars? Where
sayd Christe and his Apostles also
be so dilygently of Antychriste
of false prophetes that shuld come
in the ende that we shuld slomber or slepe
in the night, or rather that we shuld loke in
the light of the scripture wyth all dily-
gence to spye them when they come and
to sofre our selues to be disceaved &
of the waper John biddeth iudge. 1. John 4. 1.
Wherby Mall we iudge
them

sheweth vnto
all men to
know the John.
Scriptures 39.
Math. 11. 5.

1. John 4. 1.

The Dutye

them but by the scriptures. How knowest thou knowe, whether the Prophecie be true or false or whether he speake Gods woide or of hys own heed yf thou be lerne not se the scriptures. Why sayd Davye thattuid usd in the seconde psalme be lerne ge thcerth that sudge the erth lest the soide be agge wyth you & ye perpe the fro the ryte wape. A terrible warnynge berde ye and loke on the stoyes well & thalt fynde verey few kyniges scns to begynninge of the world that have perished from the ryghee wape, & because they wolde not belernd.

The kyniges are be come. Antichristes han gemen.

The Emperoure and kyniges are thynge now a dayes but eue hang vnto the Pope & bishopes, to kyll & so euer they condemne, wythout more a doo, as Pilate was vnto scribes & pharises & the hye Byshopp to hange Christe. For as those pial answered Pilate (whē he axed what had done) yf he were not an euill we wold not haue brought hym to the As who shuld say, we ar to holly doo any thing amisse, thou maist be vs wel ynough: ye & his bloude on heetes, said they, kyll him hardly, we beare the charg, our soules for thinge haue also a lawe by which he ought dye, for he calleth him self gods sonne & so saye our pialates, he ought to

psal. 2. 1

John 18. 29
y. 30

& 19. 7.

of kynges.

lxxviii.

the lawes, he speaketh agaynst the
And your grace is sworne to de-
the libertyes and ordynaunces of
church: to mayntene our most holy
auctorite, our soules for poures
do a meritours deade therein. As
heless as pilate escaped not the iud-
gement of God, enen so is it to be fea-
rest our tempeoral powers shal nor.
Wherefore be lerned ye that iudge the
lest the lord be angry with you and
cast fro the ryght waye.

Who slew the Prophetes? Who
Christe who slew hys Apostles?
Who slew the martires & al þe rightwys that
were slayd? The kinges & the tēpo-
rall word at the request of the false pro-
phetes. They deserued soch moztur to
to haue theyr part w the ypocrites
in case they wold not be lerned and se-
rue the selues. Wherefore suffered
the prophetes because they rebuked the
ypocrites, whiche begyled the woide &
the princes and rulers and thought
to put theyr truste in thynges of va-
nity, and not in gods woide. And
thought them to doo soch deades of mer-
cy were profytable vnto no mā but
the false prophetes the selues onli
saying marchādyse of Gods woide
wherefore slew they Christe: enē for rebu-
king the ypocrites: because he sayde,

Be lerned
ye that iu-
dge þe erth

Who
slew the
prophetes

Why we
re the pro-
phetes
slayne
What
deades of
mercy te-
ach the y-
pocrites

Why slew
they Christ
the Christ
wo

The Dutte.

Math. 23. 13.
Luk. 11. 52.

the keyes

**Christe is
a trayter
a prea-
cher of the
kynge's
peace.**

**How the
pocryptes
bend and
looke.**

wo be to you scribes and pharisees
crites for ye shal by the kyngdome
heuen befoze me. Math. xxiii. that is
it is writte Luke. xi. ye haue take
the keye of knowlege. The law of
whych is the keye where w men by
and the promyses whych are the keye
where with me lowse haue our ppo-
tes also taken awaye. They wyl for-
no mā to know gods woꝛde but buye
it and make heresy of it: ye & because
people begynne to smell they say
they make it treason to the kyng
breakynge of the kynges peace to buye
so much as their pater noster in eng-
And in stede of Gods lawe they byn-
wth ther owne lawe. And in stede
gods pmples they lowse & iustifye
pardones & ceremonies whych they
selues haue imagyned for theyr o-
profit. Thei preach it were better for
to eate flesh on good freyday the to
thy neybour: but let any mā eate flesh
but on a sutterday or breake any o-
tradicions of theyr: & he shal be bound
not lowsed, tyll he haue payde the de-
most serthpng, otheer wyth shame
byle, or deeth most cruell, but hate
neybour as moch as thou wilt & thou
shalt haue no rebuke of them, ye rob-
hym, moether hym & then come to the
welcome. They haue a sactuary for

of hynges.

herby

ne the, yea and a necuerle, yf thou
but rede a lytle laten though it be
so sofly, so that thou be ready to
ne the bestes marke. Thei care for
nderstanding, it is ynough, yf thou
rowle by a paye of matensles of
ensonge and mummell a few cere

es. And because they be rebuked,
they rage. Belernd therfor ye that
the world lest God be angry wth
and ye persw from the right way.
to be to you scribes & pharises ppo
sayth Christ, Mat. xxiii. for ye de
wedowes howles vnder a coloz
age prayer. Oure ppocrestes robbe
e wedowes only: but kuyght, ef
lozd duke hyng and Emperoure
the whole world vnder the same
er: teachynge the people to trust in
ayers & not in Christ for whose
God hath forgiven all the synne
whole worlde, vnto as many as
it and beleue They feare the with
tope and promysse to praye perpe
lest the londes shulde euer retour
ne agayne vnto the right hepyres
hast thou bought with robbing
pyes or with geving the ppocrestes
which thou robest of other mēper
prayer. Ye perpetual paine. For
ppopat the no tyme of deliueran
prayers ar so myghty. The po

Belerned Psal. 2. 10

ye that
iudge the
erth.

Math. 23.

for rebu
king thys
was chys
the clayne.

And for
same cau
se are we
persecuted

They be
not a litle
afraid of
purgatory
that make
perpetuis
ties.

Why is
is called
purgatory

pe

The dutye.

Scale ce-
ly.

The doze
is stoppe
by: ye
must clime
and scale
the walles
Some a-
re prayed
for a pray-
ed to also.
The craft
that hel-
perth other
helpet not
hys owne

Nub. 16
1 Sam. 12
3

master. v. 15
Prayer
was not
sold in the
olde tyme

1. pet. 5. 1. 2.

pe for money cā empty purgatory
he wyl It is verely purgatory, for
purgeth and maketh cleane ryddan-
ce it is hell For it deuoureth all
ges. Hys father hode sendeth the
uen wpyth scala cely, that is, wpyth
ladder, to scale the walles For
doze christ, wyl they not let them
in. That doze haue they stoped by
that because ye wuld bye ladders
For some they praye dayly which
them perpetuities and yet make say-
of them recantinge offeringes in
names and teachinge other to praye
them. None of them also which
byd the to saue other whych they
ars, trusteth to be saued ther by the
fes: but hye other to praye for the.
Moses taketh recorde of god that
toke not of anye of the people so
as an alye, nether vaxed anye of the
Rumery. xvi. Samuel in the fyrst booke
of kinges the. xlii. chapter, axed al
ell whether he had taken any man
or alye or had vaxed anye man or
taken anye gyfte or reward of anye
And all the people testyfyed naye.
these two both taughte the people
also prayed for the as much as our
lates do. Peter. i. Pet. v. exhorteth
ders to take þ oversight of chyldren
he not for filthi lucre: but of a good

for loue. Paule. 1st. xx. taketh the *Acts. 20. 17.*

of elders to recorde, that he had
repentaunce and sayth and all *v. 20. 21. 27.*

unsell of God. And yet had desys
mas golde, syluer, or besture, but *v. 33.*

ym selfe wyth the labour of hys

es. And yet these two taught and

for the people as muche as our

es do wyth whome it goeth al-

comune sayeng, no peny no Pa-

ster. Whych pzelates yet as they

not but beate only, so wote they

that prayer meaneth.

oze ouer the lawe of loue whiche

lefte amonge vs, is to geue and

receaue. What prayer is it then

thus robbeth all the worlde, con-

to that greate commandementes,

is the ende all commandemes

and in which all other are cōteyned.

en shulde coneynte to bye prayer

of fyue hundredeth yerres moo, as

haue done, there woulde not be a

of grounde in Chyistendome ne-

ny wordly thyng whych they that

called spirituall onely shuld not

te. And thus all shoulde be called

uall.

Do be to you lawyers, for ye lade

wyth burdens whych they are not

to beare, & ye pour selues to wiche

packes wyth one of your syn-

nyth Chyist. *Mat. 23. 4.*

¶

versly

*They
prayer
breaketh
the greate
comāun-
demēte of
god. It is
tyme that
it were
tyed by
therefore.*

*Mat. 23. 4.
Luk. 11. 46.*

The dutye

The bur-
dens of
our spitt-
tuall la-
pers.

Confessi-
on how cruell an hangmā:
How gree-
turmeteth a turmētē:
pea & how payne full an
the consci
ence: rob-
berth the
purs of
money
and the
soule of
faith

berely haue ladē vs a thousand tyme
more. What spirituall hired haue they
made in baptisme to let matrimonie
lydes that they haue added certē
es vnto the lawe naturall for the
purpose. What an vnbearable bur-
den of chastite do they violently thrust on
ther mē's backs, and how easely haue
they it thē selues? How toye a burthen
how cruell an hangmā: How gree-
turmeteth a turmētē: pea & how payne full an
the consci is this care cōfession vnto mē's con-
ence: rob- ences: For the people are brought in
berth the lese, that without that they can not
purs of saved. In so much & some faste certē
money dayes in the yere & praye certē
and the tious praeyers all they lyues longe,
soule of they may not dye without confession
faith peryll of deth, yf the preist be not by
Whypmen whipe them selues vnto
maist. Yf any be present, they runne
euery mā into his care but to gods
misses fle they not: for they know
not. Yf any mā haue a dethes word
he cryeth immediatly for a preist.
mā dye without whypst many take
a signe of dāpnatiō. Many be reuol-
that false belefe dye in desperatiō.
up for same kepe backe of their
on .xx. yeres & thinke al & while
they be dāpned. I knew a poore woman
with childe which longed, & being

of her passiō, eate fleſhe on a fry-
 which thing ſhe durſt not confeſſe in
 place of. xviij. yerres & thought all þ
 that ſhe had be dāpned, & yet ſin
 he not at al. Is not this a ſure bur
 hat ſo weyeih down the ſoule vnto
 the botome of hell: what ſhuld I ſay
 that boke were not ſufficient to reher
 the ſnares whych they haue layed to
 the men bothe of theyre goodes, and
 of the truſte whych they ſhuld haſt
 Gods worde.

The ſcribes & phariſes do all they
 es to be ſene of men. They ſet a
 the phylacteries, and make lōge
 ers on theyre garmētes, & loue to ſpe
 moſt at feſtes, & to haue the cheſe
 in the ſynagoges, that is in þ cō
 ſatiōs oꝝ counceils, and to be called
 þ is to ſay, maſters ſayth Chriſte
 h. xlii. Beholde the deades of our
 qualite, and how many thouſande
 be at among the to be knowē by
 the as none is like another ſo lo-
 none another. For every one of the
 ſeth that all other will to faſt and
 to many captiues: yet to reſpyte
 they are they all agreed, leſte they
 be all compelled to reſpyce vpon
 piſoners to hym. Beholde the
 res howe they are diſguiſed, wpyth
 es, croſſes and hattes, with croſſes
 es, and pollaxes, and wpyth chys

Math. 23. 5.

v. 6.

v. 7.

Bages of
 bables to
 be knowē
 en by.

The dutye

**Glorious
names.**

**Now are
they este
med**

**Kynges
ar downe
they can
not goo
lower.**

crownes. What names haue they
Lozde p[ri]or, my lozde abbot, my Lo
Bi[sh]ope, my lozde Archbi[sh]ope. Car
nall and legate: yf it please your fasti
hode, yf it please youre lozds[hippe],
please your grace, yf it lyke your ho
nes and innumerable such like. Beho
how they ar esteemed, and how they
be crepte vp above all not in to wor
leates onely: but in to the seate of
the hertes of mē, where they sytte a
ue God hym selfe. For bothe they
what so euer they make of theyr o
heedes is moze feared and dyed, the
and hys commaundementes. In the
and theyr descripynges putte we m
truste then in Chy[ri]ste and hys mer
To theyr promyses geue we moze fa
then to the promyses whych God ha
sworne in Chy[ri]stes bloode.

The ypocrites say vnto the kynges
and lozdes, these heretikes wolde ha
be downe fyrst, and then you, to m
all cōmune. Nay ye ypocrites and
heretikes approued by open scriptur
the kynges and lozdes are downe al
by, and that so lowe that they can
goo lower. Ye treade them vnder p
fete, and leade them captiue, and ha
made them youre bonde seruantes.
Wapte on your filthye lustes, & to nouri
your malice on euery mā cōtrary

of kynges

xxi

ght of Gods worde. Ye haue not
robbed them of theyr lande, au-
e, honour and due obediēce which
e vnto thē, but also of there wpt-
o that they are not wpth out vn-
ndpunge in gods worde onely, but
in wordly matters that pertayne
theyr offices they are moze then
men. Yea beare thē in hande what
all, and haue brought them euen in
the vnto them whyche when they
e naked in nettes, beleue they are
ble. We wold haue thē by againe
stroyed vnto the rowme and aucto-
rych God hath geuen them, and
of ye haue robbed thē. And poue
de falshed we do but better onely
the light of gods word, that poue
sp myght be sene. We lerned ther-
e that iudge the worlde lest God
ry wpth you and ye peryshe fro
ghte waye.

to be to you. scribes and Phar-
ocrites. For ye make cleene the vts-
e of the cuppe and of the platter,
wth in they are full of bybys and
sayth Christe. Math. xxiii. Is
whyche our ypocrites eate & drynke
theyr riotous excesse any other
e saue robbery, and th at whyche
eue falsly gotē wpth theyr lpenge
e. We lerned therfore ye p iudge

Math. 23. 25.

Our ypo-
crites lye
by theste.

psal. 2. 10.

¶ iii.

the

The duffe.

the worlde and compell them to
restitution agayne.

Math. 23. 24. Ye blinde gydes sayth chryst, ye
scholeres ne oute a gnat and swalow a camel
that ar so **Math. xxiii.** doo not our blynde gydes
narrow as also stumple at a strawe and lepe
oute tra: a blocke, makynge narrow consciences
dicions, h: at trifles, and at maters of weight
ye tryde at all. Yf any of the happē to swalle
mouthes his spyttall, or any of the water in
about. with he wetheth his mouth yee he ge
Gods co: masse, or to wche the sacramēt with
maundes: nose, or yf the alle forgette to breathe
mentes, him, or happē to handle it w any of
fingers whiche are not anoynted, or

Aleluya in sted of **Aus tibi domine**
Item **issa est**, in sted of **Benedicamus**
domino, or poure to muche wyne in
chalice, or reade the Gospell wpyth
lyght, or make not hys crosses a ry
howe trembleth he: howe feareth
what an horrible synne is comitted
erpe God mercy, sayth he and pou
ghostly father. But to holde and wh
or an other mā's wife, to bye a brent
to set one realme at variatice with
therg to cause. xx. thousande mē to
on a daye is but a tryfle and a pay
me vnto them.

As the Jewes are
chryste of
Abraham **The Jewes** boasted the selues of
hā. And Chryst said vnto the. **Johā**
Yf ye were **Abrahams** chryste
wolde doo the deades of **Abrahā**.

to kynges

xcii

rites both them selues of the auctor: so are the
of Peter and of Paule & the other Byshops
les, cleane contrary vnto the trades the success
doctrin of Peter, Paule and of all sours of
ther apostles. Which both obeyed the Apos
worldly auctorite & power, vsurping Rles,

to the selues, and taught all other
are the kynges and rulers, & to o
the in all thynges not contrary to
maundement of God, & not to res
the, though they toke awaye lyfe
goodes wthoge fully, but paciēly to

the gods vengeaunce. Thys dyd our
ualte neuer yet, nor taughte it.

taughte not to feare God in hys
undementes, but to feare them in
traditions. In so muche that the
people whych feare not to resyste
d kyng and to ryle agaynst him,
not laye hōdes on one of the, neys
for despyng of wise doughter or
mother. Whē all mē loose life and

they remayne all wayes sure and
sty, and euer wyne some what.

who so euer conquereth other mē
is vnrpyghfully doeth euer geue

parte wth them. To them is all
lawfull. In all counceils & parlia

are they the chefe. Wthout the
no kyng be crowned, nether vn

be sworne to theyr liberties All le
know they euē & very thoughtes

W. ill,

of

The spiri
ualte has
ue taught
to feare
there tra
ditions.

They win
ne some
what all
wayes.

The dutte.

of men's hertes. By them all thyngs
are ministred. No kynde of realme
throughe they falshed lyue in weare.
beleue they teache, not in Christe but
them and in theyr dyscyples yppocrite.
And of them compell they all men to
redemption and forgeuenes of synne.
The peoples synne they eate and they
of waxe fatte. The weaker the people
are the moze prosperous is theyr com-
mune wealth. Yf kynges and great
do o amysse they muste bylde Abbes
and colleges, meane me bylde Chan-
tries, poore synde tretales and brother-
hedes & beddydge freres. Theyr othe-
herres doo men dyscheret to endore.
All kynges are compelled to submyt
them selues to them. Reade the storye
kyng Johā, and of other kynges. They
wyl haue theyr causes auēged, though
hoole realmes shoulde therfore paye.
Take from the theyr dysgylinge, so
they not spirituall. Compare that they
haue taughte vs vnto the Scripture.
are we wythoute fayth. Christe sayeth
Johā. v. chap. how can ye beleue without
receaue glorie one of another. Yf
that seke to be gloriously, can haue
fayth then are oure prelates sayth
verely. And. Johā. vii. he sayth, he
speaketh of hym selfe, sekeith hym
glorie. Yf to seke glorie and honoure

John. f. 44
That that
seke ho-
noure ha-
ueno fayth
neither ca-
they doo
gods mes-
sage

John. 7
18.

the token that a mā speaketh of hys
 selfe and doeth hys own message
 not hys masters the is the doctrine
 of prelates of them selfe and not of
 God. Be lerned therfore ye that iudge
 that the lest God be angry wth you
 for the perperthe from the ryght waye.

Be lerned leske the ppocrites bynge
 the wrath of God vpon poure heedis
 that he will sell you to shede innocēte blood
 they haue compelled your predeces-
 sors to sleie the Prophetes, to kyll
 the and hys Apostles and all the

twes that sens were slayne, Gods
 will pertayneth vnto all men as it
 pertaineth vnto all seruantes to know
 the masters wyl and pleasure, and
 the subiectes to knowe the lawes of

Princke. Let not the ppocrites doo
 this waye secretly. What reason is it

that myne enemye shulde put me in pri-
 son at hys pleasure, and there dyet me
 and handyll me as he lysteth, and iudge
 of myn selfe and that secretly, and con-
 demne me by a lawe of hys owne ma-
 kinge and then deliuer me to Pilate to

intermeddle me. Let gods worde trye every
 mans doctrine and whomso ever gods

will proueth vncleane let hym be takē
 as a leper. One scripture wyl helpe to
 clere another. And the circumstaunce

that is to say, the places that god
 befoze

Be lerned

gods waye
 he oughte
 all men to
 knowe.

They do
 al secretly

Gods
 worde
 oughte to
 iudge.

The Dutye

The right before and after, wyl geue light
 waye to the mydel secte And the open and
 vnderstoddest scriptures wyl euer improve the
 the scrip- se and wrong exposition of the darke
 ture, sentences. Let the temporall power

**The kin-
 ges haue
 a iudge be-
 fore who
 my soule
 for yours
 helpeth
 not,**

whom god hath geue the sword to take
 vengeance, loke oz euer that they doo
 and se what they doo. Let the causes
 dysputed before them and let hym that
 is accused haue roume to answer
 hym selfe The powers to whom
 hath commytted the sword shall geue
 countes for euery droppe of blood that
 is shed on the erth, Then shall they
 no more excuse them nor the
 ge of the pproctes helpe them. my
 for youre grace shall doo a meritorious
 deade, youre grace ought not to helpe
 them, it is an olde heresye condemned
 the church. The kynge ought to loke
 the scripture and se whether it were
 by condemned oz no Yf he wyl punish
 Yf the kynge oz his officer for hym
 flee me so ought the kynge oz hys officer
 to iudge me. The kynge can not, but
 to hys damnation, lend hys sword
 hym whom he iudgeth not by hys owne
 lawes. Let hym that is accused stand
 the one syde & the accusar on the other
 syde. and let the kynges iudge syde
 iudge the cause, yf the kynge wyl
 and not be a murtherer before God.

of hynges.

xciii.

re of may be, not only that our Preache
ution is for the same cause that what
was & that we sayenothynge wylt but
Christ sayde not, but also that all rebuke
is only for rebukynge of p^{er} not p^{ro}
that is to say, of m^{an}s ryghteous-
criste,
and holy deades, whych man hath
ined to please god & to be saued by
out Gods worde and besyde the
m^{er}ite that god hath made, in Christ
Christ had not rebuked the Phari-
because they taught the people bele-
they traditions and holynes and
teyrnges that came to theyr daun-
& that they taught the wydowes
th^{at} that had theyr frendes dead to
in theyr prayers & that thow we
prayers & w^{er}d shuld be saued, and
w^hat meanes robbed th^{at} both of
goodes and also of the testam^{en}te
promises that god had made, to al
rep^{er}ted, in Christ to come, he might
be vncrucified vnto thys daye.
Saint Paul also had not preached
vnto circuncision, that it iustified not
that bowes, offringes & cerimonies
sp^{er}eth not & that ryghteousnes and
remenes of synnes came not by oure
ryngne of any deades but by sayth
relating the promises of god and by
deseruyng and merites of Christ
p^{er}, he myghte haue lyued vnto
thys

The dutye
 this houre. Wherwyle yf we preache
 but against pryde, couetousnes, lechery
 extortion, vsury, symony, and agayn
 the euill lyuynge both of the spiritualite
 as well as of the temporallite & agayn
 inclosynges of parkes, reysynge of rents
 and fines, & of the cartlage out of wolle
 out of the realme, we might endure long
 ynowe. But wher the scabbe of popery
 cristen or hope holynes and good aboun-
 to utter theyr false doctrine where with
 they reygne as Gods in the herte and
 consciences of men and robbe them, not
 of londes goodes and auctorite only,
 but also of the testaments of God and
 saluation that is in Christ: then helpe
 peth the nether gods worde, nor yet
 thou dydest miracles, but that thou art
 not an heretike only and hast the deuill
 wyth in the, but also a breaker of the
 bynges peace and a traytar. But let vs
 retourne vnto our lyeng synnes agayne

**The pre-
 lates are
 clothed in
 red.**

V What signifieth that the prela-
 tes are so bloudye and clothed
 in redde that they be ready euery
 houre to suffer martirdome
 for the testimonie of Gods worde. Is
 that also not a false signe? Wher no man
 dare for them ones open his mouth to
 aske a question of gods worde because
 they are ready to burge hym.

What

of hynges

rcv

What signifie the pollaxes that are **Pollaxes**
pne befoze hys legates a laterer: what **Math. 26. 47. 55.**
ever false signe they make of them **3. 27. 64. 65. 66.**
re not: but of hys I am sure, that as
olde ypocrites whē they had slayne
hys sette pollaxes to kepe hym in his
vulere that he shulde not ryle agayne:
en so have oure ypocrites buried the
testamente that god made vnto vs in
hys bloode, and to kepe it downe,
at it ryle not agayn, is al they: study
here of these pollaxes are the very
signe.

Is not that sheparden hoke the by-
shopes crosse a false signe: Is not that
the rochet that the Bishoppes and
canons were so lyke a Runne, and
effeminatly, a false signe: What o-
ther thinges ar they: sandals, gloues,
miters and all the whole pōpe of they:
disgysnge, then false signes in whych
Paul prophesied that they shuld come:
and as Christe warned vs to beware
of wolves in lambes skynnes and bade
vs loke rather vnto they: frutes and
deades, than to wonder at they:

disgysnges. Runne thorowte

all our holy religions and

thou shalt fynde them

lykewise all clothed

in falsed.



judge the
tre by hys
frute and
not by his
leues.

Of the Sacramentes.



Ere as muche as we come to signes, we speake a worde of the of þe signes whych hath ordeined, that is say, of the sacramentes whych Christ left amongest vs for oure comfote, that we may walke in lyghte and in trouth and in fealynge of the power of God. For he that walketh in the daye stōbleth when contrary wyle he that walketh the nyght stōbleth. Joh. xi. And they that walk in darknes wot not whither they goo. Johan. xii. 35.

This worde sacramente is as much to saye as an holy signe, and representeth all waye some promise of god. As Gen. 9. Sacramente in the olde Testamente. God ordeyned at sig that the rayne bowe shoulde represente of gods and signifie vnto all men an othe the despromis God sware to Noe and to all mē after hym, that he wold no moze drowne the worlde thowen water.

Gen. 9. Sacramente in the olde Testamente. God ordeyned at sig that the rayne bowe shoulde represente of gods and signifie vnto all men an othe the despromis God sware to Noe and to all mē after hym, that he wold no moze drowne the worlde thowen water.

The sacrament of the body and bloode of Christ.

The Sacramente of the body xxi

So the Sacramente of the bodye
and bloude of Chyſte hath a pro-
myſe annexed whych the pſe
ſhoulde declare in the Engliſhe
tonge. Thys is my body that is broken
for you. Thys is my blood that is ſhed
for manye vnto the forgiuenesse of ſyns
Thys doo in remembraunce of me
with Chyſte. Luke. xxii. And. i. Corin.
Yf when thou ſepſt the Sacramente
eateſt hys bodye or drynkeſt hys
bloude, thou haue thys promyſe faſte
thine herte (that his body was ſlaine
and hys blood ſhed for thy ſynnes) and
cleuſt it, ſo arte thou ſaued and iuſti-
fied thereby Yf not, ſo helpeth it the not
though thou heareſt a thouſande maſ-
ſes in a dape or though thou doyeſt no
ynge elſe all thy lyfe longe, then eate
hys body or drynke hys bloude: no more
then it ſhulde helpe the in a deed thurſte
beholde a buſhe at a tauerne doze, yf
thou knoweſt not thereby that there
be wyne wyth in to ſolde,

Baptiſme.

Baptiſme hath alſo hys worde and
promyſe which the pſe ought
to teache the people: Chyſte ſhe
in the Engliſhe tonge, and not
playe the Popengay whych Credo
ſays, volo ſays ye and Baptiſmum
ſays

Luke. 22. 19. 20.

1 Cor. 11. 23. 24.

The pro-
miſe whi-
che the Sa-
cramente
preacheth
juſtifieth
only.

of baptim.

saye pe, for there ought to be no tyn-
myng in soche a mater. The prest
foze he baptiseth axeth sayenge, beleue
thou in god the father almyghyte, and
in hys sonne Iesus Christe, and in the
holpe gooste, and that the congregacion
of Christ is holy. And they saye pe
the prest vppon thys sayth baptysm
the childe in the name of the father
of the sonne, and of the holpe gooste,
the forgyuenesse of synnes as peter sayeth
Act. ii. 38.

Math. 28-19

Eph. 5-26

How the
Sacramē:
testifies

The washyng wpythoute the word
helpeth not: but thow the word it
clysseth and clenseth vs. As thou readest
Eph. v. How christ clenseth the congre-
gacion in the founteyne of water the
word the worde The worde is the promyse
that God hath made Now as
preacher, in preachyng the word of god
saue the heares that beleue; so doeth
the washyng in that it preacheth and
representeth vnto vs the promyse that
God hath made vnto vs in Christe
washyng preacheth vnto vs that we
clensed wpyth Christes bloudesthedynge
whych was an offeringe and a satisfac-
tion for the synne of all that repente and
beleue consentynge and submytting
them selues vnto the wpyll of God. The
plauyng in to the water sygnifyeth
that we dye and are buryed wpyth Christe

Of wedlocke.

rebi.

concerning þ old lyfe of sinne which
3da, And the pulling out agayne sig
fieth that we ryle agayne wpth chris
in a new lyfe full of the holy gooste
which shall teach vs & gyde vs & worke
the wpll of god in vs as thou seyst Ro
a. vi. 3. 4. 5. ¶ Of wedlocke.

phil. 2. 13.

Matrimonie oz wedlocke is a sta
te oz a degree ordeyned of god
and an office where in the hus
bande serueth the wyfe and the
wyfe the husbande, it was ordened for
remedy & to encrease the woylde and
the man to helpe the woman & the
woman the man wpth all loue & kind
nes, & not to signifie any promysse that
her 3 herde oz redde of in the scripture
therfore ought it not to be called a sa
cramente. It hath a promysse that we syn
in that state, yf a man receaue hys
wyfe as a gyft geuē to hym of God, &
the wyfe her husbande lyke wyfe: as al
other meates and drinches haue a pro
misse that we synne not, yf we vse the
reasurably wpth thankes getyng. Yf
we call matrimonie a sacramente be
cause the scripture vseth the synilitude
matrimonie to expresse the mariage
wedlocke that is betwene vs & chris
(for as a woman though she be ne
e so pore, yet whē she is married, is as
rich as her husband: euē so we whē we

Matrim
ny was
not ordey
ned to syg
nyfy any
promysse.

R. 1. repit

Of order.

Mat. 13. 31. 4. 33
 h. v. 47. c. 16. 19. 3. 70
 6. 48. 1 Cor. 10. 3. 4.

Yf wed-
 locke be
 holy why
 had they
 leuer haue
 whores
 the wines

Charac-
 ter.

repente & beleue the promyses of
 in Christe, though we be neuer so po-
 synners, yet are as rich as Christe,
 hys merites are ours wpth all that
 hath) Yf for that cause they call it a
 rrame: so, wyl I muste be seer, leu-
 ner, hepes, bred, water and a thous-
 de other thynges whych Christ and
 prophetes & all the scripture vse, to
 presse the kyngdom of heuē & gods
 de with al. They prayse wedlocke w-
 theyr mouth, & saye it is an holy thing
 as it is verely: but had leuer be sanc-
 fied with an whore, the to come w-
 in that sentuarie.

Of order.

Abdeacon, Dragon, prest, Bis-
 Cardynall, Patriarch and Po-
 be names of offices and seruice
 shulde be, and not Sacramentes

There is no promise coupleth therw-
 Yf they minister theyr offices, truly,
 is a signe that Christes spyrte is in
 pf not, that the deuyll is in the. For the
 all Sacramentes, or which one of them
 Or what thinge in the is that holy
 ne or Sacramente? The Maunge or
 anointinger? What also is the prom-
 that is signified thereby? But what
 des printeth in the that character the
 spirituall sealer? O dreamers and na-
 eal beestes wythout the seale of the
 te of god: but sealed with the marks

Of order.

Rebitt.

beeste and wyth cancered consciences

There is a word called in latine sacer **Sacerdos.**
in greke hiererus, in hebrue cohan, dos.

It is a minister an officer, a sacrificer
a priest, as Daro was a priest & sacrificer
for the people & was a mediator betwene
God and the. And in the englysh
it haue had some other name the
priest: But Antichrist hath decreaved vs
with vnkowen & straunge termes, to
bryng vs in to confusio & superstitious
myndes. Of that maner is christe a pre
sident for euer, and all we prestes thow
we maye and neede no more of any such pre
sident on erth to be a meane for vs vnto
God. For christe hath brought vs all
to the inner temple wythin the vayle
foreshewing: & vnto the mercy seate
of God, And hath coupled vs vnto God
where we offer euery man for hym selfe
his desires & petitions of his heart, & sa
tisfaction and kylle the lustes and appetites
of the flesch wyth prayer, fastinge and
in what maner godly lyvinge.

Another worde is there in greke cal
led presbyter, in laten, Senioz, in englysh
elder & is nothings but an officer to
teach and not to be a mediator betwene
God and vs. These neede no anointing
of man. They of the old testamēt we
re anointed with oyle, to signifie the an
nointinge of Christ and of vs thow

Presbiter

R. 11. Christ

Of order.

Prestes Christ wth the holy goost. Thys wth
nowough is no man prest but he that is cho-
te not to saue as in tyme of necessyte euey p-
be anopn- son christeneth so maye euey m^a tea-
red wth hys wyfe and houtholde and the wth
oplc. hys chylde^{ren} So in tyme of neade p-

Math. 18. 15. Se my brother sinne I may betwene h-
and me rebuke him and damne hys de-
de by the lawe of God. And maye all
conforte them that ar in dyspaire wth
the promyses of God and saue them
they beleue.

The offi- By a prest then in the new testam-
ce of a pre- vnderstonde nothyng but an elder
ste. teach the younger and to byngne the
bnto the full knowlege and vnderston-
dyng of Christ and to mynster the
tramentes whych the Christe ordeyne

They will whych is all so nothyng but to pre-
be holier ch Christes promyses And by them the
but they geue all they study to quench the lyg-
deades be of trueth to holde the people in dar-
not holp enes vnderstode the dyscyples of Cal-
at all. and messengers of Antychriste, what
euer names they haue or what so e-
they call them selues. And as concern-
ge that oure sppytualte (as they wth
be called) make them selues holper the
the laye people and take so greate la-
des and goodes to praye for them, as
promyse them pardonnes and forgi-
nes of synnes, or absoutyon, wth

Of order.

Refr.

preachinge of Christes promises, is
heed and the workinge of Antychrist. Compare
and (as I have sayd) the rauenynge there beca^{se} *Ad. 20.*
hole wolves whych Paul (Actum. des to the ²⁹
propheled, shulde come after hys doctrine &
rynge not sparing the flocke. Theyr deades of
ctrine is that marchaundyce wher Christ and
Peter speaketh saynge: thow co^{se} of his apo
stounes shall they wyth sayned wor^{des} & iud
make marchaundyce of you. *1. Pe. ge there 2 Pet. 2.3.*
And theyr reasons wher wyth they frutes.
One theyr doctrine ar (as saith Paul.
1. Tim. vi) Superfluous de putinges ar
ynge o^r of brawlynge of men wyth
rupte mindes and destitute of trueth
whych thynke that lucre is godlynes.
But Christ sayth. *Mat. vii.* by theyr fra
shall thou know the that is by theire
thy covetousnes and shamelesse am
tyon and broken desyre of hono^r, co^{se}
ary vnto the example and doctrine of
Christe and of hys Apostles Christ said
Peter, the last chapter of John. *Fede John. 21. 15. 16. 17.*
I shepe, and not where thy flocke. And
Peter sayth. *1. Petri, v.* Not beyngge lo^r *1. pet. 5. 3.*
s over the paryshes: but these were,
and are become Lozdes. Paul sayth. *ii. 2 Cor. 1. 24*
1. Tim. ii. Not that we be lozdes over
ure sayth: but these wyll be Lozdes
and compell vs to beleue what so ever
ey luste, wythoute anye swytnesse of
scripture, yea clene contrarye to the
R. iii. scripture

Of order.

Scripture, when the open text rebuketh
it. Paul sayth, it is better to geue the
Ad 20. 35. receaue. Act. xx. But these doo nothing
in the worlde but laye snares to kill
and receaue what so euer cometh, as
were the gapyng mouth of hell And.
2 Cor. 12. 14. Corinth. xii. I seeke not yours but you
but these seeke not you to Christ but you
es to them selues, and therfoze lest the
deades shulde be rebuked wyl not come
at the lyght.

Nevertheless the trueneth is, that we
are all equally beloued in Christ, & god
hath sworne to all indyfferentlye. Accordyng
therfoze as euerye man beleueth
Gods promyses. longeth for the and
dyligente to praye vnto God to fulfill
the, so is hys prayer herde, & as good
the prayer of a cobbler, as of a Cartwright
and of a bocher, as of a Byschop, & the
blessyng of a baker that knoweth the
trueth, is as good as the blessing of our
most holy father the Pope. And by blessyng
vnderstonde not the waggyng of the
Popes or Byschops had ouer thynge
heed, but prayer as when we saye God
make the a good man: Christe put hys
spyrte in the or geue the grace and pow
er to walke in the trueth and to fol
lowe hys commaundementes &c. As
beccaus frendes blessed her when she
parted, Gene. xxiii. sayenge. Thou art
our

**What
blessyng
meaneth**

Gen. 24. 60

thy sister: growe vnto thousand thousand
 and thy seed possess the pates of
 their enemyes. And as Isaac blessed *Isa* *Gen. 27. 28.*
Gene. xxviii. sayenge. God geue the
 the dewe of heuen of the fatnes of
 the earth abūdaunce of coine, wyne and
 oyle. And *Gene. xxviii.* Almighty god
 bless the and make the growe, and mul-
 tiplie the, that thou mayste be a greate
 multitude of people and geue to the and
 thy seed after the, the blessings of *Ab-*
raham, that thou mayste possess the
 wherin thou art a straunger whych
 promysed to thy graundfather and
 such lyke.

Last of al one synfuler doute they ha-
 uen, what maketh the prest, the anoyntin-
 g, or putting on of the hondes, or what
 other ceremony, or what wordes. About
 which they brawle and scalde one rea-
 son to teare oute a nothers throte. One
 sayth thys and a nother that, but can
 not agre. Neither cā any of them make
 a strong a reason whych a nother can
 not improve. For they are all out of the
 waye and wythoute the spiryte of God
 to iudge spiritual thynges. Now be it
 so thys I answered, that whē christe cal-
 led. xii. bp in to the mountayne & chose
 out, the immediatly wythout any anoynt-
 inge or ceremonye were they bps &
 deacons, that is to wete ministers chose.

Of order.

Luk. 24. 45.
27- 46

to be sente to preach hys testamente
to all the whole world And after the
resurrection when he had opened they
wyttes and given them knowleage to
understand the secretes of his testamē
and how to binde and loose and what
he wold have thē to doo in all thinges
then he sent them forth with a comma
dement to preach & bynde the vnbeleu
ge that continue in synne, and to loose
the beleuyng that repēt, And that com
maundement oꝝ charge made them
Hopes Pysses Hopes and al thynges
Yf they saye that Christe made thē py
sses at hys maunday oꝝ last super when
he sayde, do thys in the remēbrance of
me. I answereth though the apostles wold
not then what he mente, yet I wyl not
stryue nor saye ther agaynst, Accur the
latter the cōmaundmēte and the charge
whych he gaue them made thē pysses.
And, Actes the fyrst, whē mathias was
chose by lotte it is not to be doubted but
that the Apostles, after their commun
maner, prayed for hym that god wold
geue hym grace to mynyster hys office
truly and put theyr handes on hym, and
exhorted hym and gaue hym charge to
be dyspente and saythful and thē was
he as greate as the beste. And actes. vi.
When the dyscyples that beleued had
chosen, vi. Deacons to mynyster to the
wydowes

The com
maundmē
te maketh
pysses.

AA. 6. f.

Of order.

C. f.

Howes, the Apostles prayed and put v. 6
their handes on the: admitted the with
more a doe. They: puttinge on of Puttinge
handes was not after the maner of the on of han
the blessinge of oure holy Bishops des.
with two fyngers: but they spake vnto
him and tolde the they: dutye and ga-
thet them a charge and warned the to be
thriftfull in the lordes busynesse: as we
see temperal officers and reade they:
saye to them and they promise to be
thriftfull mynistres and then are admit-
ted. Neither is there any other maner or
manner at all required in makinge of
the spiritual officers, then to chosse an
the person and then to reherse him his
dutye and geue hym his charge and so
put hym in his rowme. And as for
the other Colenne doute, as they call yt
whether Judas was a prest or no, I ca-
not what he then was: but of this I
am sure, that he is now not only prest,
but also Byschoppe, Cardynalle and
more.

Of penaunce

Penaunce is a word of they: own
forgynginge to disceauce vs with all,
as many other are. In the scrip-
ture we fynde penitencia repentans
agite penitenciam, do repent, Penite
vos, let it repent you. Metanoyte
saye, for thynke ye, or let it forthyn-
ke you. Of repentaunce, they haue made
penaunce

What Ju-
das is
now,

A poynte rather
of practis after-
wards. think you.

Of penance.

penaunce, to blynde the people & to make the thynke that they must take payne & doo some holy deades to make satisfaction, for they synnes, namely soe as they enioyne the As thou maist see in the cronycles, when greate kynges and Tyrantes (which with violence of sword conquered other kynges londes & slew all that came to honde) came to the selues & had conscience of theyr wicked dedes, then the Bishopes coupled the, not to Christ: but vnto the Pope and preached the Pope vnto them, and made them to submitte them selues and all theyr realmes vnto the holy father the Pope and to take penaunce as they sayd it, that is to saye, soch intynctions as the Pope and Bishopes wold commaunde them to doo, to byld abbays to entee them with lyuelode, to be payd for for euer: and to geue them exemptyon and priuilege and lycens to doo what they luste unpunished.

Repentaunce.

Repentaunce goeth before sayth & prepareth the waye to Christ & to the mylles. For christ cometh not, but vnto the that se theyr synnes in the law and repent. Repentaunce that is to saye, the mourninge and sorowe of the harte lasteth all oure lyues longe. For we lyue all oure selues all oure lyues longe awake for Gods lawe and therefore

Of penauunce.

L.ii

we & moine lōginge for strēth Repen
 uance is no sacramente: as sayth hope
 ful, and knowleginge of a mans syn
 es are not to be called sacramentes,
 for they are spirituall and inuysible.
 Now must a sacramente be an outwar
 signe that maye be sene, to sygnysie
 represente and to put a man in remē
 brance of some spiritual promise which
 can not be sene but by fayth only. Repen
 tance is all the good deades which
 accompanie repentaunce to slepe the lū
 sters of the flesh are signified by baptis
 m: Paul sayth Rom.vi.(as it is abo
 verherbered) Remēbrye ye not (sayth he)
 that all we which are baptised in the
 name of christe Iesus, are baptysed to
 die with him: we are buried with him
 in baptysm for to dye, that is, to kyl the
 fles and the rebellyon which remain
 eth in the flesh. And after that he saith
 we are deed as concerninge synne but
 we vnto God, thow we Iesus Christe
 are loyde. Yf thou loke on the profess
 ion of our hertes & on the spirite and
 aguenes wherby we haue receaued
 of christes merites, we are full deed
 if thou loke on the rebellion of the
 flesh we do but begynne to dye & to be
 purged that is, to droune & quench the
 fles, & are full baptised at the last my
 ste of deeth. And as concerninge the
 workes

Rom.6.3
 Repētati
 ce is signi
 fied by
 Baptysm.
 v.4.

Of confession.

workinge of the spirite we begynne to lyues growe every daye moze and more both in knowlege and also in Godly lyvinge accordinge as the lustes abate. As a childe receaueth the full soule at the first daye, yet groweth dayly in the operations and workes thereof.

Of confession.

One confession is to knowlege where in thou puttest we put oure trust and confidence. In est thy trust when we saue oure credo: confession is.

Confession is diuers: One coloweth true faith inseparably. Another is the confessyng and knowlege wyth the mouth, wherewith we put oure trust and confidence. In that we trust in god the father almighty and in his trueness and promises, and in hys sonne Iesus oure lord and by merites and deservynges, and in the holy gooste, and in hys power, assystance and gidynge. This confession is necessary vnto all men that wyl be saved. For Christe sayth Math. x. he that denyeth me before men bym wyl I deny before my father that is in heuen. And of this confessio sayth the holy Apostle Paul in the .x. chap. The belefe of the herte iustifieth, and to knowlege wyth the mouth maketh a man safe. There is a wonderfull teste for oure phyllosophers or rather sophisters, our worldly wylle, enemyes to the wisdom of God, oure depe and profounde wylles wyl

Math. 10.33

Rom 10. 9. 10

Of confession.

¶ Ciii.

Water, oure, cloudes wythout moy-
se of rayne, that is to saie, naturall
rules wythoute the spryte of God and
saluage of godlye thynges. A o iustify
to make safe are both one thing. And
confesse wyth the mouth is a Good
worke and the frute of a true sayth, as
all other workes are.

¶ If thou repent and beleue the promt
then Gods trueth iustifieth the, that
forgiue the thy synnes and sealeth
the wyth hys holye spyrte, and maketh
the heyre of everlastynge lyfe, thow
deseruynges. Nowe yf thou
true sayth so seyst thou the excea-
nge & inspyte loue and mercy which
God hath shewed the frelye in Christe:
must thou neades loue agayne: and
can not but compell the to worke
and boldlye to confesse and knowlege
the Loide Christe and the trust whiche
thou hast in hys word. And thys know-
ledge maketh the safe, that is, declareth
thou art safe all readye and certyfyeth
thys herte maketh the seale that thy
sayth is ryghte and that Gods spyrtes
in the, as all other good wordes doo
yf when it cometh vnto the poynte
thou haue no lust to worke nor power
to confess, how couldest thou presume to
saie that Gods spyrte were in the.

¶ A nother cōfessyō is there whych go

¶ Yf when
exaumes
appose the
thou haue
power to
cōfesse the
arte thou
sure that
thou arte
safe.

¶ Another
cōfessyō is

Of confession.

to know- goeth before sayth and accompanie
lege, thy repentaunce. For who so euer repen
synnes in doeth knowlege hys synnes in hys he
thynke her- And who so euer doeth knowlege h
te vnto synnes receaueth forgivenes (as saye
God. John 8 in first of his first pistle) Yf
knowlege oure synnes he is saythful
iust to forgene vs oure synnes & to clea
vs from all vneyghtwysnes, that is,
cause he hath promysed, he must for
truethe sake do it. This confession
necessarpe all oure lyues longe, as is
pentaunce, And as thou vnderstoddest
repentaunce, so vnderstonde of this
fessio for it is lyke wyse included in
Sacramēt of Baptim. For we al waye
repente and all wayes knowlege
confesse oure synnes vnto God, and
dyspeare not but remembre that we
washed in Chyistes bloud, whych this
oure Baptyme doth represente and
nyfpe vnto vs.

Whyste.

Whyste in the eare is verely a wo
of Sathan, and that the falsest that
was wroughte, & that most hath deu
red the sayth. It begā amōg the grek
and was not as it is now, to reken
a māns synnes in the prestes eare, but
are councel of such doutes as men
as thou mayste se in Saint Hierom
in other authours. Nether went they
prestes onely whych were verpe for

Of confession.

L. lili

that tyme, no moo the preached the
 yde of God, for thys so greate bau
 ge in so many mailes capenge was
 yet foude, but wete indifferently, whe
 they sawe a good & a lerned mā. and
 because of a lytie knauey which a
 mon at Constāynoppyl played tho
 confession wyth one of the chiefe wy
 of the cyte it was layd downe agay
 But we Antichristis possession, the
 knauey we se growe therfore
 the moze we stablysh it A chryste
 is a spirituall thyng, & hath gods
 yde in hys herte and Gods spyte to
 hym of all thyng. He is not
 and to come to any care. And as for
 reasons whych they make are but
 shalsons of mans wysdome. fyist
 pertyninge vnto the keyes and ma
 of bynding and loosinge is ynough
 reherced and in other places.
 ou mayst also se how the Apostles
 them in the Actes and in Paules
 les, how at the preachynge of sayth
 spyte came and certified they her
 that they were iustified thow be
 nge the promyses.

Constantinopyll

Shifte
 was put
 down for
 knauey a
 möge the
 greks.
 But is sta
 blyshed
 thereby as
 möge vs

Actes. 10. 44. 45.
 Rom. 10. 17.

When a man sealeth that hys herte
 senterth vnto the law of God, & sea
 hym selfe meke, paciēt couerles and
 yptull to hys neybour, altered and
 ioned lyke vnto Chyiste, why shuld
 he doute

How a
 man shall
 know,
 that hys
 sinnes are
 forgiven.

Of confession.

he doute but that god hath forgiven
and chosen hym & put hys spzite in
though he neuer cromme hys synne
to the prestes eare

One blynde reason haue they say
ge. How shall the prest vnderstand, look
forgiue the synne whiche he knowe
not? How dyd the Apostles? The scrip-
ture forsake they and runne vnto the
blinde reasons and draw the scrip-
ture vnto a carnall purpose. When I ha-
tolde the in thine eare al that I haue
ne my lyfe longe, in order and wry-
circumstances after the same fullest
ner what canst thou doo more, the
che me the promples sayenge: Yf thou
repente and beleue, Gods truch shall
be the for Chyistes sake & Thou say
not myne herte, thou knowest not
ther I repent or no, nether whether
consente to the law, that it is holy rig-
ous & good. More ouer whether I be
the promples or no, is also vnder-
wen to the. Yf thou preach the law
the promples (as the Apostles dyd)
shulde they that God hath chosen
pent and beleue and be saued: euē
as well as then. Howe be it Antichy-
must knowe all secretes to stablysh
kyngdome and to worke hys myste-
ryth all.

They bringe also for them the

Blind rea-
sons is
theyr gyde
and not
Gods spz-
rite.

AA.2.38

of confession

eb

of the .x. lepers. Whych is wyrtten **Lerne to Luk. 17.**
the .xvii. chap. of Luke. Here marke know the 12-18.
ys falshed and lerne to knowe, them for they
cure. The fourtene sonday after the are verely
of the Trinite the begynnyng of lepers in
. vii. lesse is the sayd gospels and the their her-
. i. and the .ix. lessons wyth the esse of tes.
scueth is the expostio of Bede vpo
sayd gospels, where, sayth Bede, of
that Chyrist healed of what so cure
seale it were, he sente none vnto the
stes, but the lepers. And by the lepers
erpreteth folowers of false doctrine
yp: whych the spiritual officers, and
lerned menne of the congregation
ght to examine, and rebuke they; let
nge wyth godes worde and to war
the congregation to beware of the
hyche, yf they were afterwarde hea
by the grace of chyst, ought to come
ioie the congregation and there ope
confesse they; true sayth.
But all other vices (sayth he) doeth
od heale wythin in the conscience.
hough they thys wyse reade at mas
s, yet at hye masse, yf they haue any
md at all, they lye cleue cotraey vnto
ys ope trueth. Neyther ar they asha
d at all. For why they walke all to
her in darkenes.

C Of contrition.

D

Con

Of Contrition.

Contrition
is of the
leue of the
pharises.

Math. 16. 6.

Luk. 12. 1.

2. pet. 2. 3.

Contrition and repentance are
bothe one and nothyng else but
a sorowfull a moynynge heart.
And because that God hath pro-
mised mercy vnto a contrite heart, that
is, to a sorowfull and repentynge heart,
they to begyle Gods worde and to sta-
blysh the theyr wyked tradition, haue say-
ned that newe worde attritiō sauenge
thou canst not knowe whether thy sor-
row or repentance be contritiō or at-
trition, excepte thou be shewen. Where
thou art shewen, the it is true contritiō.
Oh fori pharisey, that is thy leuen,
wherch Christ so diligently hade vs be-
ware, Math. 23. And the very proph-
sie of Peter throwe couetousnes wy-
fayned wordes that they make marche
dise of you. ii. Peter. ii. wyth such glo-
ses corrupte they Gods worde, to speake
in the consciences of the people, to lead
them captiue, and to make a praye of
them: byringe and sellynge theyr synnes
to satisfie theyr vnslaciabie couetousnes.
Fewerthelesse the treuth is, when any
man hath trespassed agaynst God. If
he repente and knowlege hys trespass,
god promisseth hym forgettenesse with-
oute care shifte.

Yf he that hath offened hys neybor
repente

Of contrition.

cbi.

penite and knowlege hys faute aring
forguene s, yf hys neyghboure forgiue
m, god forgiueth him also, by his ho
promise. Math. xvi. Alike wyse yf he
at synneth openly, when he is openly
rebuked, repente and turne, then yf the
congregation forgiue hym, god forgiue
hym. And so forthe who soeuer re
buted and whē he is rebuked knowle
ge hys faute is forgiuen,

He also that douteth or hath his con
science tangled, ought to open his minde
to some faithfull brother that is ler
ned, & he shall geue hym faithfull coun
sell to helpe hym wyth all.

To whome a man trespasseth vnto
whom he oughte to confesse. But to con
fesse my selfe vnto the. O Antichriste,
whome I haue not offended, am I not
wounded.

They of the olde law had no confes
sion in the care. Neither the Apostles
nor they that folowed manye hundred
yeres after knewe of any such whispe
rage. Wherby the was theyr attrition
turned vnto contrition? yea why are we
by Christ came to loose more boūde
than the Jewes. Yea and why are we
more boūde wpythoute scripture? for
Christ came not to make vs more boūde
but to loose vs and to make a thou
sand thynges no synne whiche befor

Q.ii.

were

Math. 18. 21-35.

Whom a
man offen
deth to
hym must
he confesse

Satisfaction.

were synne and are now become synne
agayne. He left no nother law with vs
but the lawe of loue. He loosed vs not
from Moyses to bynde vs vnto Antichristes
eare. God hath not tyed Chyristes
vnto Antichristes eare neyther hath
poured all hys mercede in thyder, for
hath no recorde in the olde testament
that Antichristes eare shulde be
pictatorum, that is to wete gods mer-
cy stole, & that God shuld crepe in to
narrow a hole. So that he coude no where
else be founde. Neyther dyd god write
hys lawes neyther yet hys holy prom-
ises in antichristes eare: but hath graunted
them wth hys holy spyte in the herte
of them that beleue, that they myght
haue them alwayes redy at hande to be
saued thereby.

It hath
no recorde
in the scrip-
ture that
god shuld
crepe in
and hyde
hym selfe
in Anti-
christes
eare.

Satisfaction.

A pertaynyng vnto Satisfaction
thys wyle vnderstonde, that
that loueth God hath a com-
maundemente (as saynte Iohn
saith in the fourth chapter of hys epy-
istle) to loue hys neyghbour also. And
yf thou haue offended thou must make
hym amendes, or Satisfaction, or at the
lesse waye yf thou be not able, are by
for-gemenes, and yf he wyl haue mercy
of god, he is bounde to for-gewe the.
he wyl

Chyriste is
an eucla-
stinge Sa-
tisfaction

Of Satisfaction.

chis

we wyl not : yet God forgiveth the yf
thou thus submitte thy selfe. But vnto
God warde Chyriste is a perpetuall and
an everlastyng satisfaction for ever
more.

As oft as thou fallest thow we praye
for thy repente and come agayne and thou
shalt be safe and welcome, as thou mayste
see by the similitude of the riotous son
Luk. xv. If thou be lppen out of sen-
sary come in agayne. Yf thou be falle
from the waye of trueth come therto as
sayn and thou art safe, yf thou begone
astraye come to the folde agayne & the
sheperde Chyriste shall save the, yea and
the angels of heven shall rejoyce at thy
compyng, so ferre it is of that any man
shall beate the or chyd the. Yf any pha-
risee enuy the, grudge at the or rayle
at the, thy father shall make answer
for the, as thou seist in the fozte rehearsed
phenes or parable. Who soever ther-
fore is gone out of the way by what so
ever chance it be, let hym come to hys
baptisme agayne and vnto the professi-
on thereof and he shall be safe.

For thowge that the washyng of
baptisme be past, yet the power thereof,
that is to say, the worde of God which
baptisme preacheth lasteth ever and last-
eth for ever. As paul is past and gone
nevertheless yf worde that Paul prea-

Luk. 15-18-22

Baptisme
lasteth
ever.

D.iii.

ched

Absolution.

ched lasteth ever & saureth ever as man
as come thereto wyth a repentyng herte
and a stedfaste fayth.

Here by seyste thou that when thou
make penance of repentance and receivest
it a sacramente and diuide it in to con-
fession, confession and satisfactio thou
speake of theyre owne heedes and be-
falsye.

Absolution.

Theyre absolutio also iustifieth
man from synne. For wyth
herte doo men beleue to be iustified
withall, sayth Paul Rom.

Rom-10-10. *p.* that is thow sayth and beleuyng
promises, are we iustified, as I have
sufficiently proued in other places by
the scripture. Sayth sayth (Paul in
same place) cometh by hering, that is
say, by hearyng the preacher that is
fro God and preached gods promise.

Rom-10-17 *p.* Now whē thou absoluest in latine
vnlerned heareth not. For howe, sayth
Paul. 1. cor. xiii. whē thou blestest in
vnlerned tōge, shall the vnlerned say
Amen vnto thy thākes geuyng? For
wotteth not what he saist. So lyke
the laye wotteth not whether thou
blynde, or whether thou blestest or curse.

1 Cor-14-16 *p.* In lyke maner is it of the laye vnlerned
stand latine or though the prest absol-

Of satisfaction.

ebist

Englishe, For in hys absolutiō he rec-
eriseth no promise of god: but speaketh
his owne wordes of penance: I by the au-
thorite of Peter and Paule absolue or
loose the fro all thy synnes. Thou saist
whych art but a penance man and ne-
er more then now verely.

Thou sayst I forgiue the thy synnes
and the scripture sayth (John. the first)
that Christ onely forgiueth and taketh
away the synnes of the worlde. And
Paule and Peter and all the Apostles
teache that all is forgiuen in Christe
and for Christes sake. Gods word only
looseth thou in preachyng that might
loose also and else not.

Who so euer hath eares let hē heare
and lette hym that hath eyes se. Yf any
man loue to be blynde, hys blyndnes on
his owne heede and not on myne.

They allege for the selues the sac-
ramente of Christ to Peter. Math.
xvi. What soeuer thou byndest
on earth, it shalbe bōde, & what
so euer thou locest, it shalbe locest, and
so forth. So saye they, what so euer we
bynde and what soeuer we loose here is
loosynge excepted. And another texte
saye they of christ in the last of mathew
all power is geue to me sayth Christ in

Matth. heuen

Of byn-
dyng and
loosynge
and of the
popes au-
thorite or
power.

Of byndynge.

heaven and in earth, god therfore an
The ppe preache. Preachynge leaueth the po
 calengeth ye out and sayth loo all power is g
 power not me in heuen and in earth. And therby
 ouer man taketh vpon hym tēporal powre abou
 only but kynge and Emperoure and maketh lo
 ouer god wes byndeth them And lyke power to
 also.

heth he ouer Gods lawes, and disp
 leth wyth them at hys lulle, makyn
 synne of that whych god maketh synne
 and maketh synne where God maketh
 none: yea and wpyeth out gods lawe
 cleane and maketh at his pleasure, an
 wyth hym is lawfull what he lusteth
 He byndeth where god looseth and lo
 leth where God byndeth. He blesseth
 where God curseth and curseth where
 God blesseth. He taketh auctorite all
 to bynde and loose in purgatory The
 permitt I vnto hym: for it is a creatur
 of hys owne makynge. He also byndeth
 the Angels. For we reade of Pope
 that haue commaunded the angels
 sette dyuers out of purgatory How
 it I am not yet certisyed whether they
 obeyed or no.

Purgato
 ry is the
 popes cre
 ature he
 may ther
 fore be
 holde the
 re,
The ppe
 byndethe
 the agels.

The true and to loose, is to preache the lawe
 binding: God & the gospel or promises, as the
 loosynge. marke in the thyrd chapter of the se
 cond pistle to the Corinthyans. Where
 Paule calleth the preaching of the lawe

and losynge.

e. fr.

the ministration of death and dampna-
tion, and the preachynge of the promys-
es, the ministringe of the spirite and of
comfort. For when the law is prea-
ched all men are founde synners, and
therefore dampned: and when the gospel
and glade tydynges are preached, then
all that repent and beleue founde
mercy in Christ. And so exposid it al-
so the doctours. Saynt Hierome saith, Saint hi-
erome on this texte what so ever thou bin-
dest, the bishopps and prestes sayth he gainst bis-
hopps lacke of vnderstandynge, take a lytle shoppes a
presumption of the Pharisees vpon the prestes.
And thynke that they haue auctorite to
binde innocentes and to loose the wy-
sard, which thyng our Pope and Bish-
oppes doo. For they saye the curse is
to be feared, be it ryghte or wronge. The curse
though thou haue not deserved yet if
the pope curse the thou arte in perill of ferid.
For soule as they lye: yea and though he
neuer so wrongfully cursed, he muste
saye to hye absolution. But saynte
Hierome sayth as the prest of the olde the righte
made the lepers cleane or vncleane maner of
vnderstandynge and vnderstandynge the prest of losynge,
the new lawe.

The prest there made no mā a les-
ser neyther clenched any man, but God
the prest iudged onely by Moyses
who was cleane & who was vn-
cleane

Leuit. 17. 17-18

Leuit. 17. 14.

Of byndynge

cleane, when they were brought to
hym.

So here we haue the law of god
iudge what is synne & what is not, and
who is bounde and who is not. No
ouer yf any man haue synned, yet yf
repente and beleue the promise, we are
sure by Gods worde that he is loosed
and forgiven in Christe. Other aucto-
rite then thys wylse to preache, haue
preistes not Christes Apostles had
nother the selues as it appereth throught
out all the new testamente. Therfore
is manifeste that they haue not.

1 Cor. 15. 24. et

Christ vn-
der stone

1 Cor. 7. 22

1 Cor. 6

John. 4. 42

49

this texte
all power
in heu-
en and in
earth and
also vnder
the ferre o-
therwylse
then the
pope.

Saint Paul sayth. 1. Cor. 15. 24. We
we saye all thynges are vnder Christ
he is to be except that put all vnder
God the father is not vnder Christ,
about Christ and Christes heede. 1. Cor.
11. Christe sayth John. 11. I haue
spoken of myne owne heede but my
ther whych sent me, gaue a comma-
dement what I shulde saye, and what
I shuld speake. What soeuer I speake
therfore, euen as my father bad: me
I spake. If Christ had a law what
shulde doo, howe happeneth it, that
wylse so runeth at large lawlesse
that all power were geuen vnto Christ
in heuen in and earth Yet had he no
wer ouer hys father nor yet to raigne
temporally ouer tēporall princes but
commat

and lofynge.

re.

commandemente to obeye them. How
with the pope then fuche tempozall au-
thorite ouer kyng and emperour? How
with he auctorite aboue Gods lawes
to comaunde the aungels, the sain-
tes and god hym felfe?

Chriftes auctorite whych he gaue to
his difciples, was to preache the lawe
to bypunge synners to repentaunce,
and then to preache vnto them the pro-
phesies whych the father had made vnto
him for his fake. And the fame to pre-
ach only fent he his apostles. As a kyng
deth for the hys Iudges and geueth
them hys auctorite fawenge: What ye
do that doo J. I gaue you my full po-
wer. Yet meaneth he not by that full
power, that they fhulde deftrope anye
one or cite, or opprefle any ma or do
what they lifte or fhuld raigne ouer the
bifhops and Dukes of hys realme and
ouer hys owne felfe. But geueth them a
power with them and auctorite to binde
and loofe, as fer forth as the law ftre-
tcheth and maketh mencion: that is, to
punifhe the euill, that doo wronge, and
fawenge the poze that fuffer wronge.
And fo fer as the lawe fretcheth, wyl
the kyng defende hys iudge againft all
men. And as the tempozal iudges bynde
and loofe tempozally, fo doo the preftes
fpiritually: no other wayes. Howche
it by

what au-
thorite
chriſt ga-
ue his
apostles.

the righte
bindynge
and loo-
fynge.

Of byndynge

How the pope reig
neth vn-
der Chyſt

A pena et
a culpa is
a proper
dreame,

The pope
is moze
mightie &
moze mer-
cifull for
mony the
god is for
the death
of hys so-
nly ſonne
The meri-
tes of
ſaintes

The meri-
tes of
Chyſte.
The pope
ſelleth
that whi-
ch god ge-
neth frely

it be ſalued and ſorptie the Pope re-
neth vnder Chyſte, as Cardinals and
Biſhopes do vnder kynges lawleſſe.

The pope (ſaye they) abſoluthly
looſeth a pena et a culpa, that
from the faulte of treſpase
from the payne due vnto the
pale. God yf a man repente forgoeth
the offence only: and not the payne
ſaye they, ſaue turneth the euerlaſting
payne vnto temporall payne. And
poynteth ſeuē peares in purgatory
euery deedly ſynne. But the Pope
money forgoeth bothe, and hath more
power then god and is more merciful
then god. This doo I ſayth the pope
my ful power and of the treaſure of
churche of deſeruynges of martirs,
leſſours and merites of Chyſte.

Fiſt the merites of the ſaintes
not ſaue them ſelues but were ſaue
Chyſtes merites onely.

Secondarly God hath promyſed
Chyſtes merites vnto all that repen-
ſo that who ſo euer repēteth is im-
diatly hepye of all Chyſtes merites
beloued of God as Chyſte is. When
then came this foule monſter to be
once Chyſtes merites, ſo that he
power to ſell þ which god geneth
D dreamers, yea D deuels, and o
mous ſcorpions, what porſon han

and loofynge.

exl.

your fayles: O pestilent leuē that cometh the swete bryd of Chyſtes do cometh in to the bitterneſſe of gall.

The freres runne in the ſame ſpyre and teach ſapenge: doo good deades to redeme the paynes that abyde you purgatory yea geue vs ſome what doo god workes for you. And thys ſynne become the profitableſt marchandise in the worlde. O the cruell death of God vpon vs becauſe we loſe not the trueth.

For this is the damnation and iudgemente of God to ſende a fals proſer into hym that wyl not heare the trueth. I know you ſayth chyiſt. Iohn. That ye haue not the loue of God in you. I am come in my father name and receaue me not, of a nother ſhall come in hys own name, hym ſhall ye receaue. Thys doeth God auenge hym ſelfe the malicious hertes which haue no care to hys trueth.

All the promyſes of God haue they put whyppe cleue out, or thus leuēded in with open lyes to ſtablyſh theyr confeſſion with all. And to kepe vs fro the wylage of the trueth, they doo all theyr ſynge in latyne.

They praye in latyne, they Chyiſten in latyne, they bleſſe in latyne, they gete ſoloution in latyne, only curſe, they ſynge in the

Freres.

Synne is the beſte marchandise & is.

Chyiſt prophesied of antichyiſt and tolde why he ſhulde come.

Joh. 5. 42. v. 43.

The promyſes are put out of leuēded & whyp.

All is in latine.

Of confirmation.

The pope
commandeth
god
to curse.

Rom. 12. 14

Math. 22. 37.

Math. 5. 44

45

they in the englyshe tonge, Wherby they
take vpon them greater auctorite then
euer god gaue them. For in theyr curse
as they call them, wyth boke, bell and
candle, they commaunde God and chry-
ste and the angels and al sayntes to cu-
se the, curse then God (saye they) father
sonne and holy gost, curse them wyth
Maye &c. O yee abhomytable wyse
gaue you auctorite to commaunde god
to curse? God commaundeth you to blesse
and ye commaunde hym to curse, blesse
them that persecute you blesse but curse
not sayth Saynte Paul Romanos 12. 14.
What tyrannye wyll these not haue
ouer men, whiche presume and take
vpon them to be Lordes ouer God and
to commaunde hym? Yf God shal curse
any man who shal blesse and make hym
better? No man can amende him self
excepte G O D poure hys spirite vnto
hym. Haue we a commaundement to
loue our neygh boure as our self? No
can I loue hym and curse him also? Ie-
mes saith, it is not possible that bles-
sing and cursyng shulde come both out of
one mouth. Christ commaundeth Ma-
th. 5. 44. v. sayenge loue poure enemyes. Blesse
them that curse you. Doo good to them
that hate you. Praye for them that curse
you wyth & persecute you, that ye maye
be the chylderne of your heuynly father

and loosynge.

cxli

In the marches of wales it is the maner of any mā haue an oxe or a cow sto-
methat is he cometh to the curate and desyreth to be
to curse the Depler. And he coman the mar-
the paryshe to geue him every man thes of
s curse and his. Gods curse & myne Wales.
he he, sayth every man in the paryshe
mercifull God what is blasphemy,
thys be not blasphemy and shamynge
the doctrine of Christer

Understande therfore, the power of True ex-
ommunication is thys. If any man communi-
he openlye and amenderth not when cation.
is warned: then oughte he to be re-
ed openlye befoze all the Paryshe.
the prestre ouhgte to proue by the
pture, that all such haue no parte
th Christer. For Christer serueth not
for them that loue the lawe of god
consente that it is good holpe and
thys. And repente so to wyng and
wynge for power and strenght to
yll it. And all the paryshe oughte to
warned, to auoyde the company of
ach, and to take the as hethē peo-
This is not done that he shulde pe-
e, but to saue him, to make him asha-
e to hylle the lustes of h fleshe, that
pitye might come vnto h knowlege
truth. And we ought to pitie hym
to haue copassio on him & w al dist-
to pray vnto god for h to geue him
grace

Of confirmation.

Math. 19. 15.
1 Cor. 5. 1-7.

grace to repente & to come to the ry-
waye agayne, and not to ble soch
rannyouer God and man, comma-
dyng God to curse. And yf he repa-
we ought with al mercy to receaue
in agayne. Chys mayst thou se. Ma-
xviii. and. i. Corin. v. and. ii. Corin. ii.

C Confirmation.



Gods sac-
ramētes
preach go-
des prem-
ses.

The po-
pes sacra-
mētes are
dumme.

If confirmacyon be
a promple, the it in-
flecth, as farre as the
mple euenth. Y
haue no promple, th
is it not of god as
Byshopes be not. G
Byshoppes and mynistres of god pre-
gods worde, and gods signes of sac-
ramētes signifie Gods worde also
put vs in remembraunce of the prom-
ses whych God hath made vnto vs
Christe. Contrarpe wyle Antichrist
Byshoppes preach not, and they sac-
ramētes speake not, but as the dysci-
Byshoppes mum, so are they super-
stious sacramētes dumme. After that
Byshoppes had left preaching, then
ned they this dome ceremonie of con-
firmacion to haue some what at the
waye, wherby they myght regne o-
theyr dioces. Ther reserued vnto
selues also the Christeninge of bo-
and confuringe of holowynge of ch-

Of confirmacion. c. xlii

and churchyardes, and of altares christen
 of superaltares, and holowing of cha ge of bel
 es and so forth, what so ever is of les.

noure or profyte. Wherch confirma
 in and the other comparacions also.

have now committed to they. But Why so
 ganes because thei them selues have fregas as
 leysoure to mynyster such thynges, re ordey
 their lustes and pleasures and abun ned.

ance of all thynges, and for the com
 mence that they have in the kynges ma
 and busynesse of the realme. One

with the pryuey seale, a nother the pes deby
 ate seale the thyrde is cofessoure, that de al amo
 to saye, a pryuey travtar and a secret get hem.

was, he is an ambassadoure a nother
 are of the kynges secreete counceill.

so is vnto the Realmes where thei
 of counsel.

As profytable are they verely vnto
 Realmes with theyr counceill, as the
 lues vnto the shepe or the foxes vnto
 the gyfte.

They wyl saye that the holy goost
 euen thow soche ceremonies. Yet

had so promysed so wulde it be, but
 the sayth Gala. in the thyrde chapter

the spyre is receaved thow pres
 nge of the sayth. And Actes in the

th chapter, whyle peter preached the
 th, the holpe gooste fell on Cornelys

and on hys houshold. Howe shall
 43.1.

Thebitho
 pes deby
 de al amo
 get hem.

Ceremo
 nies byn
 ge not the
 holy good
 se.

Gal. 3.2.
 Acts. 10. 44. 45.

Of confirmacion

we saye then to that whych they laye agaynst vs, in the eghte chapter Puttinge the Actes of the Apostles. Where on of hanter and John put theyr handes on des.

Actes 19. 17.

Samaritanes the holy gooste came I saye that by puttinge on wyth putte ge on as they put theyr handes on the the holy goost came. Neuerthelesse puttinge on of the handes dyd not helpe nor hynder. For the texte saye they prayd for them that they might receaue the holy goost.

God had made the Apostles a people, that he wold with such myracles confirme theyr preachinge & moue other the sayth. Marc. the last. The apostles therfore beleued & prayed God to fulfill his promise, and God for his the sake euen so dyd. So was it the prayer of sayth that brought the holy goost, as thou mayst se also in the of James, Yf any man be sycke say James, call the elders of the congregation, & let them praye ouer hym anointinge hym with oyle in the name of the Lord. and the prayer of sayth shall le the sycke. Where a promise the sayth bolde to praye & God true to we hym, hym petition. Puttinge on of handes is an indifferente thyng. For the holy gooste came by preachinge the sayth, and myracles were done

Jam. 5. 14. **Prayer of faith with the myracles,**

Of confirmacyon c. xiii

prayer of sayth as well wythout
ringe on of hōdes as wyth, as thou
ke in many places. Puttinge on of
hōdes was the maner of that na-
n, as it was to rente theyr clothes, &
out on sacke, and to sprinckle the sel
wyth ashes & erth, when they herke
sawe any sorowfull thyng, as it
Pauls maner to stretch out hys
nde, when he preached. And as it is
maner to holde vp our hōdes, whē
praye, & as some bysse theyr thumbe
le and put it to theyr eyes, & as we
out hōdes on chylders heedes. whē
blesse them sayenge. Christ blesse the
sonne, and God make the a good
n: whych gestures nether helpe nor
der. This mayst thou well se by the
of the Actes, where the holy gooste **Actes. 13. 2.**
maunded to seporate Paule and
enabas, to go & preach. Then the
er fasted and prayed and put theyr
des on theyr heedes & sent the forth
reccaued not the holy goost then
puttinge on of hōdes, but the other
they put theyr handes on theyr hee-
prayed for them, that God wolde
wyth them and strength them, and
aged them also, biddinge them to be v. 4
nge in god, and warned them to be
thfull and diligent in the worke of
and so forth.



All of all cometh
anoplynge without
mise, and therfore wi
out profyt, but all to
ther vnfrutefull and
pericious. The sacra
mentes whych they
be imagined are all without promys
and therfore helpe not. For what so
uer is not of fapth is synne. Rom. xii
Now without a promys can there
no fapth. The sacramentes whych ch
him selfe ordered, whych haue also p
mises: wold saue vs yf we knew the
belued the, then minister they in the
tyme tonge. So are they also become
vnfrutefull as the other. Yee they ma
ys beleue that the worke selfe without
the promys saureth vs whych doct
they lerned of Aristotell. And thus
we become an hundred tymes worse
the wicked Jewes whych belued the
the very worke of theyr sacrifice ful
fied the. Agaynst whych Paul fyghte
in euery pylle, prouynge that nothing
helpeth saue the promyses whych
hath sworne in a hysst. Aske the pro
what they vnderstande by theyr bap
me of washinge. And thou shalt se
they beleue, how that the very plung
ge in to the water saureth them: of
promyses they know not, nor what
sign

Rom. 14. 23.

The lapy
ne toge de
stropeth
fapth.

That the
worke w
out the p
mys saue
thys im
proueth.

The pro
ple beleue
in the wor
ke with
out the
promys.

mitted
ing in
the pres
as well
care is
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Schold
on the
t or yf
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to the w
d how
w say p
old chris
istend
ld is no
mpresse
s agayn
not pres
one of
that they
l by w
hope bu
it is c
maketh
y of an
me vera
chap
ll begat
e. that is
In why

mitted therby, baptim is called volo: Volowin
 ing in many places of Englonde, becau ge.

the prest sayth volo say ye. The child
 is well volowed (saye they) yea but
 care is as saye a volower as eate a
 pest wpyhin thys twenty myles.

Behold how narrowly the peo ple lo-
 on the ceremony. Yf ought be left
 out of the chylde be not all to gether
 put in the water, or yf, because the chyl
 is sicke the prest dare not plunge him
 to the water, but pover water on his
 head how trimble they how quaketh
 to say ye say John, saye they, is thys
 child christened ynough: hath it his ful
 christendome. They beleue verely that the
 child is not christened: ye I have know-
 n prestes that haue gone vnto the o-
 ther agayne supposinge that they we-
 re not prestes, because that the byshope
 had one of hys ceremonies vndone.

What they call confirmacio, the people
 call byshoping. They thinke that yf the
 byshope butter the chylde in the forehead
 that it is false. They thinke that yf woy-
 maketh suffice, and lyke wyle suppose
 of an opling. Now is this false wo-
 rde verely. For James sayth in the
 first chapter of his epistle. Of his good
 will begate he vs wpyth the woide of
 promise, that is, wpyth the woide of promys.
 In whych we are made Gods son-

The wor-
 ke saureth
 not but Jam. 1. 18.
 the woide
 that is to
 saye the
 promys.

Of Anophynge.

Eph. 5. 26.

sonnes, and heyes of the goodnes
 God, before any good workes. For
 cannot worke gods wyl, tyl we be his
 nes and know his wil & haue hys sp
 to teach vs. And saint paul sayth in
 the first chapter of hys ppsle to the Eph
 sians. Christe cleansed the congregacyon
 in the fountayne of water thow we
 worde. And Peter sayth in the first
 hys ppsle. Ye are bozne anew, not
 mortal feed but of immortal feed, by
 word of god which lyueth & lasteth
 & saule in euery ppsle warneth vs th
 we put no trust in workes and to be
 ce of perswasions or argumentes
 mans wysdome, of supersticiousnes
 ceremonies, of Pope holines, and of
 maner dysgylynge And exhorteth vs
 cleue fast vnto the naked and pure
 de of God The promysse of God is
 ancre that saueyth vs in all temptacyon
 Yf all the worlde be agaynst vs, god
 worlde is stronger then the worlde.
 the worlde kyll vs, that shal make vs
 lyue agayne. Yf it be possyble for
 worlde to cast vs in to hel from thence
 yet shal gods worde bynne vs agayne
 whereby sayst thou that it is not the
 he, but the promysse, that iustifyeth
 thow sayth. Now wher no promysse
 is there can no faith be: and therefore
 consisteng, though there be neuer so g

Of
 s worke
 body af
 on must
 , but the
 ade bon
 , saue h
 ot not in
 what hel
 . The d
 n friday
 holpe
 christ
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 e synnes
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 and a
 speed
 thry g
 house
 yth in
 ryor

as workes, the sacramente of Chy-
 body after thys wyse preach they.
 you must beleue that it is no moare In al this
 but the very body of Chyriste, flesch, ge they le-
 ande bone, euen as he went here on ne out the
 , saue his cote. For that is here yet promysed
 not not in how many places. I pray
 what helpeth al thys: Here is no p
 . The deuils know that chyrist dyed
 on fridays the Jewes also. What ae
 holpe therby: We haue a promysed
 chyrist & hys body & hys bloude, and
 that he dyde sofered, is a sacryfice a
 some, and a full satisfactyon for
 synnes: that God for hys sake wil
 ke no moze on them, yf we haue po
 to repente and beleue.

holp werchmen thynke that God res-
 seth in the deade selfe wrthoute any
 ther respecte. They thinke also that
 as a cruell tyrante, repossesseth and
 delectatyon in oure payne takyng
 thout any forther respecte. And ther
 manye of them marter them selues
 thout cause, after the ensample of
 als prestes whych (iii. Reg. xviij) cut
 selues to plete they: God wryth
 and as the olde hethen pagans sa-
 ficed they: chyldren in the fyre vnto
 they: gods. The monkes of the char-
 house thynke that the very eatynge
 in it selfe pleaseth God, & referre

1. King. 18. 29.

Leuit. 18. 21. & 20. 2.

2. King. 23. 10.

Of Inoplynge.

not the eatynge vnto the chastenynge
the bodye. For when they haue slayd
theyr bodyes whych could flemme of sy
eatynge, yet then wyl they eat no flesch
so slep the selues before theyr dayes.
also whē we offer oure sōnes oꝝ daug
ters a cōpel oꝝ persuaad them to be
professe chastyte, thynke that the be
payne & that rage & burning whych the
lofre abstepnyng frō I make please
god, & so referte not oure chastyte vnto
oure neyhours profyt. For when we
thousādes fal to innumerable dysplease
therof & dye before theyr dayes ye thou
gh we se them breake the commaund
mentes of God daylye, and also of be
ye in pacyence worke abhomynatyon
agaynst nature to shamefull to bespe
ken of: yet wyl we not let them marry
compell them to contynue styll wyth
olence. And thus teache oure deapne
as it appereth by their argumentes
that taketh most paine say they is gra
test and so forth.

The people are thowwly brought
beleue that the dede in it selfe wythou
anye forther respecte saueyth thē, yf they
be so longe at church, oꝝ saye so many
pater nosteres and rede so moch in a
ge whych they vnderstonde not, oꝝ go
moch a pilgremage take so moch paine
oꝝ fast soch a superstitious fast, oꝝ obse

Of Inoployng c. xviij

Soch a superstitious obseruance neuer
profytable to hym selfe ner to hys
neighbour but done of a good entent only
to please God wyth all: yee to
the pax they thynke it a meritorie
deade, whē to loue theyr neighbour &
forgiue hym, which thyng is signyf-
ierby, they study not to do nor haue
power to do, nor think that thei are bound
to do it, yf thei be offended by him. So
we haue our fals prophetes broughte
people out of theyr wytes, & wrap-
pe the in darknes, & haue rocked the a-
way in blyndnes & ignoraunce. Now
all soch doctryne false doctryne, and
soch sayth false sayth. For the deade
wylleth not, but as ferre soth as it is
shewed vnto oure neighbours profyt, or
taminge of oure bodies, to kepe the
commandemente.

Now must the bodie be tamed only
that wyth the remedies that God
hath ordered, & not kylled. Thou muste
forswere the naturall reamedye
whiche God hath ordered, and byn-
der thy selfe in to soche case that thou
wyldest nether breake Gods commaū-
ment, or kyll thy selfe, or burne nyght
daye wythout rest so that thou cast
ones thyselfe a godly thought nether
lawfull to forsake thy neighbour, &
drawe thy selfe from seruyng
hym

Of Inoplinge

hym, and to get the in to a denne, & hyn
pdeu, pofytable to no mā but robbinge
all mē, fyrft of fayth and the of gooden
& lāde, and of al he hath wyth making
hym beleue in the pporcyp of thy Super
ficious prayers & pope holy trades the
prayer of faith & the deades therof the
fpring of loue are accepted before God
The prayer is good accordyng to the
proporcion of fayth, and the deade ac
cordyng to the measure of loue. Now
he that hyderh in the world, as monke
call it, hath moze fayth then the cloyste
eate. For he hangeth on God in al thynges.
He must truſte God to ſende hym
good ſpede, good lucke, fauoure helpe
a good maſter, a good neybour, a good
ſeruāte, a good wiſe, a good chapmā
good wynde, to ſende his marchaūde
ſafe to londe, and a thouſande lyke. He
loueth alſo moare whyche appereth
that he doeth ſeruyce all wayes but
hys neybour. To praye one for another
ther are we equally bounde and to praye
ye is a thyng that we maye all wayes
doe, what ſo ever we haue in hand
de and that to do maye no man hurt
nother. Chriſtes bloude hath hyed
al readye. Thus in the deade deſyreth
God as ſerfoyth as we do it ether to our
oure neybour wyth all as I haue
ſayd, or to ſauke the fleſh that we maye

fulfill the commaundemente, from the
thorn of the herte.

And as for oure payne takinge god
respeth not therein as a tyaunte, but
respeth vs as it were moyneth wyth
and is all waye ready and at hande
helpe vs, yf we call, as a mercyfull
father and a kynde mother. Neuer the
less he suffereth vs to fall in to many
temptacions & much aduersyte, yee him
he layeth the crosse of tribulacion on
our backes, not that he respyeth in our
poynt, but to dyscuss synne out of the
he which can none other wyse be cured
as the physicion & surgyon doo ma-
ke thynges whych are payne full to the
pate, not that they respye in the payne
of the poore wyretches: but to per-
fecte to dyscuss out the dysceases whych
can no other wyse be healed.

When the people beleue therfore yf
we do so muche worke or suffre so
much payne or goo so much a pylgry-
mage, that they are saffe, is a falsse faith
for a christen man is not saved by wor-
ke, but by fayth in the promyses befo-
re good workes. though that the wor-
ke (when we worke Gods commaunde-
mente wyth a good wyll & not workes
oure own imaginacion) declare that
we are saffe: that the spyte of him that
made vs saffe is in vs: yea and as
God

Of Inoplinge.

I chritten God thowow preachynge of sayth doe
 in an nea- purge and iustifie the herte even so the
 deeth not row workynge of deades doeth he pur
 to goo a and iustifye the membris makynge
 pilgrema- perfecte both in bodye and soule af
 ge to be sa the lykenes of Christe.

ued ther-

by.

Saluaciō oꝝ saint Jamis oꝝ any other pilgrema
 is wyth in ferre oꝝ nere. so be saued thereby, oꝝ
 vs, purches forguenes of hys synnes. f

Rom. 10. 8 a christe mā's health & saluaciō is wy
 in him even in his mouth. Roma. x.

worde is ny the, even in thy mouth
 thyn herte that is the worde of say
 whych we preach sayth Paul. Yf we
 leue the promyses wyth our hertes
 fesse the with our mouthes, we at sa
 Thys is oure health wyth in vs. So
 how shall they beleue that thei heare
 And how shall they heare wythoute

Rom. 10. 14 preacher saith Paul Roma. x. For lo
 on the promyses of God and so art
 oure preachers dome. Oꝝ yf they pre
 them they so cause them and leuen
 that no stomake cā broke them ner fi
 de anpe sauer in them. For they pat
 vs soche an eare confessyon as is
 possyble to be kepte, and more impo

Confessio sible that it shulde stande wyth the
 mples and testaments of God. And th
 toyns them penaunce, as they call it.

Of Inoplinge.

c. r. m.

he, to goo pilgremages and geue so
ch to make satisfactiō with al. Thei
each they: masses, they: merites, thet
edds, they: ceremonies: & put the pro
seclene out of possession. The woꝝ
of health and saluactiō is nye the, in
mouth and thine herte sayth Paul.
nye say they, thy saluacion is in oue
thful eare. That is they: hold, there
know they al secrets thereby moke
all men & all mens wpurs and be-
knyght and squyer, lord & kynge, &
ape al realmes. The Bishops with
Pope haue a certayne cōspiracion
secrete treason agaynst the whole
side. And by confessyon know they
at kinges & Emperours thynke. Yf
the be agaynst the, doo they neuer so
all, the moue they they: captyues to
the syghte geue the pardons to the
who they wyl haue takeout of cro
They haue with falsheed take &
kynge & emperours they: ryghtes
es, which now they call they: f
nes liberties & priueleges and haue
ueried the ordinaūces that god left
the woꝝde, & haue made euery kinge
re to defende they: falsheed agaynst
own selues. So that now yf any
preach gods woꝝd truly & shew the
om & libertie of the soul whych we
in chryste, oꝝ entende to restore the
kinges

Bishops
woꝝke
they: trea
son tho:
row con:
fessyon.

Kyng is
beclowm
to the. bis
hops &
not the
bish ops
vnt o the
kyniges.

Inoplynge.

things agayne vnto they: Dutyes and
epght and to the rowme and auctoryte
whych they haue of god, and of Ma-
wes to make them kynges in dead
and to put the world in hys order ag-
aerthen the kynges deliuer they: C-
des and auctoryte vnto the pperite
to slep him. So broken are they w-
the wyne of the whope.

Rom. 10. **How** Mal
they preas
15. che excep-
te they be
sent is ex-
pounds.

Mat. 21.23

V. 25.

Joh. 2. 18

The text that foloweth in Paul
they happily leye to my charge & othe
How Mall they preach excepte they
sente, sayth Paul in the sayd. x. to
Rymayne. We, (wyl they saye) are
Pope, Cardinals and Bishops, al
ctoryte is ours. The scripture pte-
neth vnto vs and is our possessio. As
we haue a lawe, that whosoener pre-
me to preach wpythout auctoryte of
bishops is excommunicate in the de-
doynge. Where therfore hast thou
ne auctoryte wyl they say: The old ph-
rises had the scripture in captiuite by
wyle, and axed chylt by what auctory-
doyst thou these thinges as who shal-
de saye. We are pharises & thou art
ne of our order no; hast auctoryte of
Christ axed the a nother questio and
wyl I too our pperite. Who sent po-
God: Ray he is sende of God, spe-
keth gods word John. ii. Now spea-
ye not gods word no; any thinge say-
ye

Of Inoplinge.

4.72.

our owne lawes made cleene contrary Now to
 to Gods word Christes apostles pre know 2. Cor. 4.25.
 ed Christ & not the selues. He that is who is
 the trueth, preacheth & trueth. Now sent of god
 preach no thinge but lyes, & therfore and who
 of the deuyll the father of all lyes & is not, John. 8. 44.
 him are ye sent. And as for myne au-
 sence o: who sente me. I repute me
 to my woorkes as Christe John the John. 9. 17-36
 and also tenth chapter. Yf Gods & 10. 32-38.
 he heare recorde that I saie trueth
 yf Quid any mā doute, but that god
 father of trueth and of lycht hath
 sent me as the father of lyes and of
 darknes hath sente you, and that the
 spirit of trueth & of lycht is wth me,
 the spirit of lyes and of darknes is
 wth you. By thys meanes thou wilt
 knowe every man be a preacher wll they
 saye verely. For God wll that
 and therfore wll I it not, no mo:
 when I wolde that every mā of Lon-
 were mayre of Londo, o: every mā
 the realme kyngdom therof. God is not
 auctor of dysentyon and stryfe, but
 of myte and peace and of good order.
 wll therfore that where a congrega-
 is gathered to gether in christ one be
 after the rule of paul & that he on-
 preach & else no mā opely: but & every
 preach his householde after the same
 doctrine. But yf & preacher preach false
 the

No man
 may pre-
 che but he
 that is
 called and
 sent of
 God.

Of sacramentes.

then who so evers herte God mouet
to the same it shalbe lawfull to rebuke
and improve the false teacher with the
clere and manifeste scripture, and the
same is no doute a true prophete sent
of God. For the scripture is Gods
they is that beleue and not the false p
phetes.



Sacramente is than
much to save as an
ly sygne. And the sac
ramentes whych Chri
ordeyned preach Go
worke vnto vs
therfore iustifie
nister the spyte to them that beleue.
Paul thowow preachinge the Gosp
was a minister of righteousness and
the spyte vnto all that beleued hys p
chinge, Dome ceremonies are no sac
ramentes, but superstitiousnes. Chri
sacramentes preach the sayth of Chri
as hys Apostles dyd and therby iust
fie Antichristes dome ceremonyes p
che not the sayth that is in Chyriste.
hys Apostles our Byshopes and car
hals doo not. But as Antychrist
Byshopes are ordeyned to kyll who
eter preach the true sayth of Chyriste
are hys ceremonies ordeyned to qu
the sayth whych Chyristes sacramen
preach

ceremo. in generall.

cxvi

And hereby mayst thou knowe
difference betwene Chyristes signes. The differ
sacramentes and Antichyristes signes receiue
ceremonies, that Chyristes signes spea
and Antichyristes be done.

cerametes

where be seist þ what is to be thought and talke.

al other ceremonies as holowed wa
shed, salt, bowes, belles, war, al thes
so forth, and all other dysgyfinges

apelsplawe and of all maner confu
sions, as the confurpunge of church

churchyardes and of alter stones

suche lyke. Where no promise of

is, there can be no sayth nor in
fenge, nor forgiuenes of synnes. For

more then madnes to loke for any

unge of god save that he hath promi

How far he hath promised so far is

bounde to them that beleue, and for

not. To have a sayth therfore of a

in any thyng, where God hath

promised is playne ydolatre, and a

whippinge of thyne owne imagina

in steede of God, Let vs se the pyth

a ceremonie of two to iudge the reste

In confurpunge of holpe water they

that who soeuer be sprinkled ther

they maye receaue healthe as well of

as of soule, and lyketwyle in ma

ge holy byede, and so forth in the co

ations of other ceremonies. Nowe

is by dayly experiences that halfe

I sayth
wythoute
gods pros
mise is yd
latre.

¶

chas

Of Sacramentes and

there prayer is vnderde. For no man
repyeth health of body therby. No mo
of lykelihode doo they of soule. Yea
se also by experience that no manne
reayneth healthe of soule therby. For
man by spynkelynge hym selfe w
holy water & wpyth eatynge holy bread
is moze mercifull then before, or for
geth wronge, or becometh at one wpy
his enemy, or is moze patiente and
couetous, and so forth. Whych are
sure tokens of the soule health.

The Bil.
Mopes
blessynge.

They preache also that the waggi
of the Bil Mopes haue ouer vs bleste
vs and putteyth awaye our synnes. &
these workes not agaynst Christ: Ho
can they doo moze harme vnto chryste
bloude. For yf the waggynge of
bishops haues ouer me be so precious
a thyng in the syght of God that I
therby blessed, how then am I full ble
sed wpyth all spirituall blessing in ch
as Paule sayth Ephe. i. Or yf my sy
nes be full done awaye in Christe, ho
remayneth there anye to be done aw
by suche phantasies. The Apost
knewe no wayes to putte awaye sy
ne or to bleste vs but by Preachyn
Christe. Paule sayth Galatians. i.

Eph. i. 3.

Howe the
Gal. 2. 21. Apostles
blessed vs.

righteousnes come by the lawe, the
Christe dyed in vayne. So dysput
here. Yf blessing come by the waggi
of

the m
payne
d a l
seke
ande p
flicth
Chri
puec
led in
must
the Bp
n of
ei W
n chris
at the
itte an
nges. I
y and
truste
meth o
is by
ur. For
blessed
nde of
This I
And t
ge of
an adu
lle whi
obtray
ye. vii.
canyng

ceremo. in generall.

xxx

the myſtapes handes, the dyed chriſte
payne and hys deathe bleſſed vs now
and a lytle afore, ſayth Paul, yf whyle
ſcke to be iuſtified by chriſte we be
ande yet ſynners (ſo that we muſt be
iſtified by the lawe or ceremonies) is
Chriſte then a miniſter of ſynne. Mo
pute I here. Yf whyle we ſcke to be
iſtified in Chriſte we are yet vnbleſſed
muſt be blyſſed by the waggyng
the Byſhopes hande, what haue we
of Chriſte but curſe. Thou wyſte
et When we come fyrſt to the ſayth
in chriſt forgiueth vs and bleſſeth vs
at the ſynnes whiche we afterwards
iſtified are forgiuen vs thow we ſuche
nges. I anſwere: If any mā repenta
y and come to the ſayth and putte
truſte in chriſte, then as ofte as he
meth of fraylte, at the ſyghte of the
te is hys ſyn put awaye in chriſtes
ite. For chriſtes bloude purgeth euery
bleſſed ever. For Iohn ſayth in the
nde of hys fyrſte epiſtle.

This I wyrite vnto you that ye ſyn
And though any man ſynne (mean
ge of fraylte and ſo repente) yet haue
an aduocate with the, father, Jeſus
ille whiche is righteous, and he it is
obtaineth grace for our ſynnes and
ye. vii. it is: wyrite. But thys man
campaigne chriſte) becauſe he lacketh

Q. ii.

89

Of sacramentes and

oz abydeth euer, hath an euerlastyn
 presthode. Therfore is he able also
 to saue them that come to god thro
 hym seynge he euer lyueth to make
 tercession for vs. The Byshopes the
 fore oughte to blesse vs in preachyn
 Christe, and not to decreaue vs and
 bynne the curse of god vpon vs w
 waggyng thei handes ouer vs. Th
 preache is thei datye onely and not
 offer thei fete to be kysed oz telye
 oz stones to be groped. We feale
 by experience that after the Popes
 shopes oz Cardinals blesynge we
 no other wyse dysposed in oure soules
 then before.

The porte
 station of
 the aucto

Let thys be sufficient as concernyn
 the sacramentes and ceremonies, w
 thys protestation, that yf any can
 better oz improue this wth gods wo
 de, no man shall be better contente, th
 wth then I. For I seke nothyng
 the trouth and to walkynge in the lyg
 I submit therefore thys worke and
 other that I haue made oz shall ma
 (yf God wyl that I shall more ma
 vnto the iudgementes, not of them t
 furiously burne all trueth, but of th
 whych are ready wth Gods wo
 correcte, yf any thyng be sayde am
 and to further gods woide.

I wyl talke a woide of two a

wouldy wysdome wyth them and Cōfession
 take an ende of thys matier. Yf the sacrobberth
 mentes iustifie, as they saye. I vnderstande the sacra-
 mētes by iustifenge fozgeuenes of mētes and
 synnes. Then doo they wronge vnto maketh
 the sacramētes, in as much as they rob them frute
 the mooste parte of them thow we con-
 fesse.

Effect of theyre effecte and of the cause
 wherfoze they were ordined foz no mā
 may receyue the body of Christ, no mā
 may marie. no man maye be oplyd or
 releas as they call it, no man maye re-
 ceyue orders, excepte he be syffe mynd.

Now when the synnes be fozgeuen by
 cryste afoze haue, there is nought left
 of the sacramentes to doo. They will

swere, that at the leste waye they en-
 receiue grace and not the sacramentes

only, but also hearpyng of masse, ma-
 sing and euen songe, and recepyng of

holy water, holy breadye and of the bis-
 shops blessing and so forth by all the

ceremonies. By grace I vnderstande
 the fauoure of God and also the giftes

and workyng of hys spirite in vs, as
 charite, kyndnes, paciēce, obediēce, mercy,

humylite, despisyng of worldy thynges,
 concord and suche lyke. Yf after

thou hast herde so many masses, matē-
 ses and euen songe and after thou hast re-
 ceived holy breadye, holy water and the

bishops blessing of a cardinals or the
 popes

D.iii.

popes

What
 grace is

Howe to
 knowe
 what (u-
 sifieth
 what not
 of what
 bringeth
 grace and
 what not

with they
 chapellais
 and he,
 God gette
 grace thes
 chapella-
 nes at the
 last make
 the not so
 manne to
 save seru-
 ce alone
 whole
 they. &c.

Of miracles and
 popes, yf thou wilt thou be more kind
 to thy neyghboure and loue hym better
 then before, yf thou be more obedient
 vnto thy Superiours, more mercifull
 more ready to forgiue wronge done
 to the, more despysest the worlde, and
 more a thurst after spirituall thynges
 yf after the a preist hath take ordres
 be lesse couetous then before: yf a wyf
 after so many and ofte pilgremages
 more chaste, more obediente vnto her
 husbnde, more kynde to her maydes and
 other seruauntes. Yf Gentylme, knygh-
 tes, lordes, and knyges, and emperours
 after they haue sayde so ofte dayly
 vnto theys Chapellaines knowe
 more of Christ then before and can be-
 ter shew to rule theyr seruauntes, sub-
 iedes and realmes Christenly then before
 and be contente with theyr duties, the
 doo such thynges encrease grace, yf
 it is a lye. Whether it be so or no I
 poynte me to experyence. Yf they haue
 other interpretations of iust pcynges
 grace I praye them to teache it me.
 I wolde gladly lerne it. Nowe late
 goo to our purpose agayne.

**Of myracles and wor-
 thyppinge of
 Captes.**

All the
 od, are
 moue
 ship the
 me the
 e mygh
 m. Fe
 yngeth
 lo lyfe,
 yodes
 The
 th vs, a
 eane by
 yth. i. C
 01, that
 . or an
 and man
 ue him
 e saith o
 ere heal
 so any
 here in
 hrist is o
 n for ou



Antichriste shall not onely come with lyenge
 signes & disgyfled with
 falsheed but also with **Tee myra**
 lyenge myracles & wo- **cles draw**
 ders sayth Paul in the **to Christ**
 capde place. ii. **Ther. 2. Th. 2. 9.**

All the true miracles whiche are of
 god, are shewed (as I above rehersed)
 moue vs to heare gods word and to
 abyde the oare sayth therein and to con-
 firme the trueth of gods promises: that
 we myght wpythout all doutyng beleue
 in. For gods word wherthorowe sayth
 yngeth the spytte into our heertes and
 to lyfe, as Christ sayth: John. vi. the
 wordes whiche I speake are spytte and
 lyfe. The word all appergeth vs to
 ch vs, as Christ sayth John. vi. I am
 the lyfe. I am by the meane of the word Paul
 sayth. i. Timot. ii. **One God, one Lord.**
 One God, that is to saye, advocate, intercessor,
 or an atonemakere; brewe. God
 and man the man Christe Iesus which
 gave him selfe a ransome for all me. **Pe**
 the sayth of Christe. Act. xiii. **Neither is**
 here heale he in anye other: neyther yet
 so any other name given vnto men
 where in we muste be saved; so nowe
 Christ is our peace our redemptio or rans
 on for our synnes one righteoulnesse
 satisfaction

John. 15. 3.

1. Tim. 2. 5.

Act. 4. 12.

Q. liii.

tisfaction

2 Cor. 1. 20.

Of miracles and
Satisfactio and all the promises of god
are yee and Amen in hym. ii. Cor. 1. 20.
we for the great and infinite loue whiche
the god hath to vs in Chyriste, loue hym
agayne loue also hym lawes and loue
one another. And the deades whych he
heretofore doo, doo we not to make
distinction or to obteyne heuen: but
succoure oure neyghbours to tame the
fleshe that we maye be perfecte and
stronge men in Chyriste and to be thank
full to god agayne for hym mercy, and
to glorifie hym name.

False my
racles by
meth from
Chyriste.

Contrariwise the miracles of
Antichyriste are done to pulle from
the worde of God and from
leuyng hym promises and from
Chyriste and to put thy truste in a
or a ceremony wherein Gods worde
not. As lone as gods worde is beleued
and the sayth spede abrode, then shall
miracles of God. But the miracles of
Antichyriste, because they are wrought
by the deuell to quene the sayth, growe
dayly more and more: nether shall cease
untill the worldes ende amonge them
that beleue not Gods worde and pro
mises. Wilt thou not howe god looke
and sende forth all the deuils in the
world amonge the hethen or gentyle
And howe the deuell wrought miracles

sayntes woꝝ hyppinge cxv

spake to them in euery image. But
shall the deuill woꝝke falshood by oꝛ
craft of another vntill the woꝝldes
among them that beleue not gods
wde. for the iudgemente and damp
is of hym that hath no lust to heare
truth is to heare lyes, and to be sta
nded and grounded therein thow w
the miracles and he that wyl not se,
woꝝth to be blynde and he that bid
the spyte of God goo frome hym
woꝝth to be wythoute hym. Paule,
ter, and all true Apostles preached
all onely. And the miracles dyd but
firme and stablish the preaching
those euerlastynge pꝛomysces and
all testamente that God had made
w the man & hym in Chyestes bloode
mpꝛacles dyd testifie also that they
were true seruantes of Chyeste. Paul
ched not hym selfe, he taughte not
man to truste in hym oꝛ hys holys
oꝛ in Peter oꝛ in any ceremony but
the pꝛomysces whych god hath swor
onely, yea he myghtyly resysteth all
false doctrine both to the Corinthe
& galathians Ephesians & euery where. He that
thys be true (as it is true & nothinge teacheth to
be truer) that yf Paule had preached truste in a
selfe oꝛ taughte any man to beleue sainte is a
holynes oꝛ prayer oꝛ in any thing, false. Ps
in p pꝛomysces that god hath made phete,
and

Of myracles and.

and sworne to geue vs for christes sake
he had bent a false prophete, why am
I also a false prophete, yf I teach
to trust in Paule or in hys holynes
prayer or in any thing saue in gods
de as Paule dyd.

**What he
shuld pray
that pra-
seth for
his ney-
boure.**

Yf Paule were here & loued me
he loued them of hys tyme to whom
was sent and to whō he was a ser-
to preach Christe, what good coulde
do for me or with me, but preach Ch-
and praye to god for me, so as he
to geue me hys spyrte and to brynge
vnto the full knowlege of Christe
to whiche porte or haueyn when I
once come, I am as safe as Paule,
Iow with Paule, poynte heye to
Paule of al the promyses of God,
Gods church heareth my prayer as
as Paule. I also now coulde not
loue Paul and wish hym good, & so
for hym, that God wolde strength
in all hys temptacions and geue
victorye, as he wolde do for me. For
thelesse there are many weake, and
ge conseruences all wayes in the con-
gation wher they that haue the off-
to preach ought to teach and not to
cease them.

**The wea-
ke shuld be
taughte
and not
deceaued.**

**The spyr-
t shall pray
not that**

What prayers praye our eler-
for vs wherch stoppe vs and exclude
fro Christ and seke al the meanes po-

sayn
to kepe
com
nes, ch
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the sa
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the byel
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fro Ch
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of the
broug
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thele
let it
let vs t
Christe
thinke
for an
they b
let vs

Sayntes worshypinge cxv

to kepe vs from knowlege of Christ we myghte
be compell vs to hye freres, monks come to
nuns, chanyons, and prestes, and to the knowe
theyr abhominable merites, and to the lege of
the sayntes that are deed to praye christe,

for the very sayntes haue theyr
byrthelinges also: because that theyr
prayers come to theyr profit. What
we all thoser That we myghte come
to the knowlege of christe, as the Apos
dyd: say verely, for it is a plaine
that all they which enforce to kepe
from Christ, praye not that we myghte
come to the knowlege of Christe. And
for the sayntes (whose prayer was
in they were a lyue that we myghte
grounded, stablyshed and strenght
in Christ onely) if it were of god
that we shoulde thus wylle worshype the
stray into theyr owne doctrine, I
be holde to affirme that by y mean
of theyr prayers we shoulde haue
brought longe ago vnto the know
of God and christe agayne, though
these beestes had done theyr worst
let it:

let vs therfore set our hertes at reste
in Christe and in gods promyses, for so
thinke it beste, & let vs take the sayntes
for an example onely and let vs doo
they both taught and dyd.

let vs sette Gods promyses before
our

Of myracles and.

eyes, and bespye hym for hys mercy
for Chyistes sake to fulfill them.
he is as true as ever he was, and
doo it, as well as ever he dyd, for
are the promyses made as well as
them.

**Offeryn-
ges cau-
seth miras-
cles,**

Hope over the ende of Gods my-
cles is good, the ende of the myracles
euill. For the offerynges whych are
cause of the myracles doo but myn-
and mayntene vyce, synne and all a-
mynatyon, and are geuen to them
haue to moch so that for very abund-
ce, they come out theyr owne shame
corrupt the whole world with the
of theyr folythynes.

Rom. 14. 23. Therto what so ever is not of f-
is sinne, **Rom. xiii.** Faith cometh by
eynge Gods worde, **Rom. x.** What
thou fasteste or doest anye thyng in
worshype of any saynte beseyngte
me to the fauoure of god or to be sa-
thereby yf thou haue Gods worde,
it is true sayth: shall saue the. Yf
haue not gods worde, then is it a
sayth superstytiousnes and ydolatre
damnable synne.

Also in the colletes of the sayn-
th whych we praye god to saue vs
row the merities or deservynges of
sayntes (whych sayntes yet were
saue by theyr owne deservynges the
selv

Saintes Worshipping **xxviii**

we saye **Dei Christum dominu**
 m, that is for christ our lordes sake
 we saye saue vs good lord thow the
 merites for Christes sake. How
 we saue vs thow the sayntes meri-
 tes for Christes sake and for hys deser-
 uing merites and loue. Take an exam-
 ple a gentyl man sayth vnto me I wyl
 geu the vtermost of my power for the
 loue whych I owe vnto thy father.
 though thou hast neuer done the plea-
 sure, yet I loue thy father well, thy fa-
 ther is my frend & hath desired that I
 shal that I can for the. Here is a tes-
 tamente and a p[ro]m[is]e made vnto me
 the loue of my father onely. Yf I co-
 me to the sayd gentyl man in the name
 of hys seruantes whych I neuer
 neuer spake w[ith] nether haue any
 a[n]s[we]re at al w[ith] and saye: My
 praye you be good master vnto me
 for such a cause. I haue not desired
 that yee shulde so doo. Neuer the lesse
 praye you doo it for such a seruant
 sake: yea I praye you for the loue
 that you owe to my father do that for
 such a seruantes sake. Yf I
 as wylle made my p[et]ition, wold not
 thinke that I come late out of sa[n]cti-
 fication purgatorie & had left my wif-
 e behynd me. This do we. For the tes-
 tamente & p[ro]m[is]es are al made vnto
 vs

Of miracles and

vs in christe. And we desire god to
fyll hys promises for the sayntes sa-
pea that he wpll for christes sake do
for the sayntes sake.

All suche They haue also merites whiche
marters preached gods word neyther dyed
are the po- fore: but for pzeuileges & liberties whi-
pes mar- they falsly purchased contrary gods
ters & not dinautes. Yea and such sayntes thou-
gods. for they be dead, yet robbe nowe as fall
martir li- euer they dyd neyther are lesse cotte-
gnifieth a nowe then when they were a lyue.
witnes be- doute noobur that they wpll make
ess: nowis sainte of my Lorde cardinall after
he not go- deathe of vs that be a lyue and knowe
des witte- hys sugglyngs and crafty conuey-
nes that and wpll hymne hym gloriously, for
trifieth myghtyly defendynge of the ryghte
not hys holy church, excepte we be diligente
worde. leaue a commemoracion of that
roth behynde vs.

The rea- The reasons where wpyth they pre-
sons whi- they doctrine are but fleschly and
che they Paule calleth them, enispyng wpyth
make for of mans wylsome, that is to wete,
the woz- phisley and brawlyng argumentes
shyppege men wpyth corrupte myndes and de-
of sayntes tute of the trueth, whose God is the
are solued hely, vnto which ydole whosoener o-
reth not the same is an Heretike, and
wothy to be burnt.

The sainte was great with god w

Saintes worshipping cxviii

was a lyue, as it appereth by the mys-
 eries whych God shewed for hym, he
 therfore be greate now sape they.
 His reason appeareth wysdome, but
 very folyshnes with god. For the mi-
 se was not shewed that thou shouldest
 put thy truste in the saynte, but in the
 gode whych the saint preached, which
 gode ys thou beleuedest it wolde saue
 as God hath promysed and sworne
 he wolde make the also greate wyth
 god, as it dyd the saynte.

If a man haue a matter wyth a
 kyng or a kynge, he must go first
 to one of his meane seruauntes and
 shew hys request tyll he come at the kynge
 his entisling argumēt is but a blinde
 son of mans wyte it is not lyke in
 the kyngdome of the worlde and in the
 kyngdome of God and christe.

Wyth kynges for the most parte we
 haue none aquauntance neyther promise
 they be also most comenly merclesse.
 For ouer ys they promise, they are per-
 uas vnconstant as are other people
 as vntrue. But wyth God, ys we
 belefe, we are aquated and haue
 open waye in vnto hym by the doore
 whiche is neuer shut but thow
 belefe, neyther is there any portre to
 shut any mā out. By hym sayth Paule
 that is to say, by christ we haue

Eph. 2. 14. 13.

Of miracles and

an open way in vnto the father. Nowe now no more straungers and for-
nars (sayth he) but clypens wpth
sayntes and of the houlholde of
God hath also made vs promys
hath sworne: yea hath made a testam-
ent a couenaunte and hath bounde
hys selfe & hath sealed hys obligation wth
Christes bloode and cōfirmeth it wth
miracles. He is also mercypfull & hys
and cōplayneth that we wyl not come
vnto hym. He is myghtye and able
performe that he promyseth. He is true
and can not be but true as he cā not
God. Therfore is it not lyke wpth
lynge and God.

We be synners saye they, god
not heare vs. Scholede how they see
God as from a tyraunte mercyleffe,
a man counteth mooste mercypfull
hym he conck fleeth. But these teach
dare not come at God. Why? for
are the chyldre of Cain. Yf the sayn-
loue whome God hateth, then god
hys sayntes are deuoted when thou
tell to the sayntes how doo they
excepte that god, whome thou count
mercyleffe, tell the. If god be so cruell
so hateth the it is not wphely that he
tell the sayntes that p prayesse vnto

**Christ is
no synner,**

**When they saye we be synners
and were that Christe is no synner,**

a sa

capntes worshippinge. e.xxiij

Satisfactiō, and an offeringe for syn-
Take Christ from the capntes and
what are they? what is Paul without
Christ? is he any thyng save a blasphem-
er, a persecuter, a murtherer, and a
drinker of Christen bloud? But as sone
as he came to Christ he was no more a
sinner but a mynister of ryghteousnes
went, not to Rome to take penance
on hym, but wete preache vnto his
then the same mercy wherby he had
received fre, without doyng penance
by hyng of capntes or of monks or
of priests. Poze ouer yf it be gods worde
that thou shuld put thy trust in the same
interpretes or prauers, then be bolde.
Gods worde shall defende the and
the. Yf it be but thine own reason
in feare. For God commaundeth by
Moses. Deuterio. xxi. sayenge: what I
commaunde you that obserue and doo
I put nothyng to, no: take oughte
fro: yee. Moses warneth straitly
in hundred places that we doe that
wherby god commaundeth: wherby
wherby good and ryghteous in his sight
and not in oure own sighte. For no-
thyng bringeth the wrath of god so so-
on and so soze on a man, as the ydolas
of hys owne imagination.

Al of al these argumentes are contra-
to the argumentes of Christ: of hys
W. I. Apostles

Of miracles and

Luk. 11. 11.

Apostles. Christ disputeth Luke. xi. 11. enge: yf the sonne axe the father he will he geue hym a stone: Or yf he aske hym fyre, will he geue hym a ser

13. penter and so forth. Yf ye then (saye he) whych are euell can geue good gyftes to youre chyliden, how much rather shall youre heuenly father geue a good spyrte vnto them that aske hym: And a lytle before in the same chapter saye

v. 56. he. Yf a man came neuer so out of sea son to hys neybour to doze we byde

7. men when he is in his chambrye and the doze shut, and all hys seruantes wyl

v. 8. hym. Neuerthelesse yet yf he contynue knockyngs prayenge, he will ryse & geue hym as much as he needeth, though not for loue, yet to be ryd of hym that he maye haue rest: As who shalde say what will god doo yf a man praye hye saynge that prayer ouercometh an eu

9. man. Aske therfore (sayth he) and it shal be geuen you, seke and ye shall fynde knocke and it shalbe opened vnto you

Luk. 18. 1. 2.

And luke. xviii. he putteth forth the parable of similitude of the wicked iudge

v. 5. whych was overcome woth the importune prayer of the wedowe. And concludeth sayenge. Heare what the wicked iudge dyd. And shall not God avenge hys electe which crye vnto hym night and daye? Whether therfore we praye

pl

sayntes worshippinge. c.cxx.

ayne of the intollerable oppression &
 persecutiō that we suffre, or of the fleshy
 that combyeth & resisteth the spryte God
 mercifull to heare vs and to helpe vs
 sayest thou not also how Christ cureth
 any and casteth out deuss out of ma
 vnspoken to, how shall he not helpe
 he be desyred and spoken to?
 Why the old pharises, whose natu
 is to dyue synners from Christ, als
 Christ why he dyd eate wpyth publi
 cānes & synners. Christ answered that
 whole needed not the physicion but
 the sycke. That is, he came to haue con
 solation wpyth synners to heale them. Christ is a
 was a gyft geuen vnto synners, & a gyft geue
 asoure to pay theyr dettes. And christ to synners
 ate the cōplaining & disdayninge pha
 ses to the prophete. Ocas savenge, God los
 and lerne what this meaneth. I de uerly mers
 e require mercy and not sacrifice. cy.
 who shuld saye, ye pharises loue sa
 crifice and offering for to fede that god
 our helpes wpyth all, but God rōmann
 th to be mercifull. Synners are euer
 priues and a praye vnto the phar
 & ppocties, for to offer vnto they
 pes, and to bye merites, pardōs and
 geuenes of synnes of them. And
 sofe feare they them a waye from
 whych argumentes of theyr bes
 yrdome. For he that receaureth for
 geuenes

Of myracles and
geuenes free of Christe will by no for
geuenes of the. I ame (sayth Christe)
so call not the ryghtwyle, but the syn-
ners vnto repentaunce. The pharisees
are ryghteous & therfore haue no part
with Christ, nether neade they. For they
are gods the selfe and sauars. But sin-
ners that repente pertaine to christ. Yf
we repente, Christ hath made satisfac-
tion for vs all ready.

Joh. 3. 16.

- God so loued the worlde, that he gaue
his only sonne, that none that beleue
in hym shuld perishe, but shuld haue
17. everlastinge lyfe. For god sente not his
sonne in to the worlde, to cōdemne the
worlde, but that the worlde throught
18. hym myght be saued. He that beleueth
in hym shall not be dāned, but he that
leueth not he is dāned al ready. Jo. 3.

Rom. 5. 1.

Paul Ro. 5. sayth. Be cause we are
iustified throught sayth, we are at peace
with God throught our Lord Iesu
Christe, that is be cause that god, which
can not lye, hath promysed & swoyn to
be mercifull vnto vs & to forgiue vs
for Christes sake, we beleue and are at
peace in our consciences we runne not
hyther and thither for pardon, we tru-
st not in this frere nor that monke neith-
er in any thinge save in the worde of god
only. As a chylde when his father thyn-
keth hym for his faute, hath neuer re-
gret.

sayntes worshippinge. e.xxvi.

all he heare the worde of mercy and
 pteynenes of hys fathers mouth agayn
 e, but as sone as he heareth his father
 ye, god thy wapes, do me no more so,
 forgette the thys faute, then is hys
 at rest then is he at peace, then runneth
 he to no man to make intercession
 hym. Rather though ther come any
 ille marchaunde sayenge, what wyle
 thou geue me and I wyl obtayne par
 on of thy father for the, wyl he suffre
 m selfe to be begyled, no he wyl not
 of a wylly fox that which his father
 hath geuen hym freely.

It foloweth, god setteth out hys lo
 that he hath to vs, that is, he maketh
 appere, that men may perceaue lone,
 they be not more then stocke blinde,
 as much sayeth Paule as whyle
 we were yet synners, Christe dyed for
 us. Much more now, sayth he (seynge
 we are iustified by hys b'oude) Shall
 we be preferred from wrath thow we
 were. For yf when we were enemyes
 we were recōspied to God by the deeth
 of hys sonne: much more seynge we are
 reconcyled, we shalbe preferred by hys
 life. As who shulde saye, yf God loued
 us when we knew hym not, much mo
 re loneth he vs nowe we knowe hym.
 If he were mercifull vnto vs whyle
 we hated hys lawe, much more mercys

W. ill.

full

Of myracles and

fall wyl he be no we seynge we loue
and desyre strenght to fulfyll it. And
Rom. 8. 32 the. viii. he argueth. Yf God spared
hys own sonne but gaue hym for vs
how shall he not wyth hym geue vs
thynges also

John. 17 Why we
20 come not
to chyst.

Christ prayed John. xviii. not for the
Apostles only, but also for as many
shulde beleue thowth ther? preaching
was herd, what soeuer we aske in his
name the father geueth vs John. x.
Christe is also as merciful as the fa-
ther. Why goo we not strenght way
to him? Verely beause we feale not the
mercy of God nether beleue his trueth.
God wyl at the lest way (say they) be-
re vs the soner for þe sayntes sake. &
loueth he the saynte better the chyste
hys owne trueth. Heareth he vs for
sayntes sake & so heareth he vs nether
hys mercy. For merytes and mercy
not stonde to gether.

Joh. 16. 27

Fynally yf thou put any trust in
ne own deades or in the deades of
other mā or of any saynte, the ministry
thou the trueth mercy and goodnes
god. For yf god loke vnto thy worke
or vnto the workes of any other mā
goodnes of the saynte: the doeth not
all thynges of pure mercy & of his go-
nes and for the truethes sake whych
hath sworn in chyst. Now sayth

in t

sayntes worshypinge. c. xxxii

the last to Eptus. Not of the ryghte
us deades whych we dyd, but of hys
crep saued he vs.

Our blynde disputers wpll saye, yf
our good deades iustifie vs not, yf god
like not on our good deades nether res
arde them noz loue vs the better for
them what neede weto dno good dea
des? I answer god lokeheth on our good. God los
deades and loueth the, yet loueth vs not keth on
thei? sakes. God loueth vs fyrst in our good
will of hys goodnes and mercede, and deades.

owrieth his spyte in to vs, and gruelly
power to do good deades. And be
cause he loueth vs, he loueth our good
deades: yea because he loueth vs, he for
geth vs our euill deades whych we
do of feawle & not of purpose o? for
the nonce. Our good deades do but te
stifie onely that we are iustified and
beloued. For excepte we were beloued
and had Gods spyte we coulde nether
do noz yet consent vnto any good dea
des. Antichrist turneth the rotes of the
trees bpwarde. He maketh the good
deades of god the bzaunches and our good
deades the rotes. We must be fyrst good as
Antichristes doctryne, & moue God
and compel hym to be good agayne for
our goodnesse sake: so most gods good
deades springe out of our goodnes. Rape
truly gods goodnes is the rote of all

goods

Antichrist
turneth
the rotes
of the tre
bpwarde.

Of prayer
goodnes and our goodnes, yf we haue
any springeth out of hys goodnes.

Prayer



Of prayer a good dea
des and of the order o
loue or charite I haue
habundantly writen
in mi boke of the insti
tutye of sayth. Reue
the later þ thou may

Gal 3.26

te what the prayers a good workes of
our monkes & freeres and of other good
ly people are worth. I wyll speake
woyde or two and make an ende. Paul
sayth Gala. iii. all ye are the sonnes of
god thow sayth in Iesu Chryste. For
all ye that are baptised haue put Chry
on you (that is ye are become chry
hym selfe) There is no Jew (sayth he)
nether greke: nether bonde nor free: ne
ther mā nor woman: but ye are all one
In chylde thinge in Chryste Iesu. In Chyist there
we are o is nether frenche nor englyshe: but the
ne as good frenchmā is the englyshmā's own selfe.
as a no: and the englysh the frenchmā's own selfe.
ther equa le. In Chyist there is nether father, nor
ly beloved sonne: nether master: nor seruaunt, ne
and indif ther husbāde: nor wyfe, nether hyng
ferently nor subiecte: but the father is þ sonne
hearde. selfe & the sonne the fathers own selfe.
and the hyng is the subiects own selfe
and

and the subiecte is the kinges owne selfe
and so forth. I am thou thy selfe and
thou art I my selfe and can be no nere
thyne. We are al the sonnes of god
Christes seruantes boughte wyth
his bloude and eury mā to other chyl-
dren of his owne selfe: Coloss. iii. Ye haue
put on the new man whiche is reueled
the knowleage of God after the ymag-
e of hym that made hym (that is to
saye Christe) wher is (sayth he) neither
Iewe nor Jewes, egypteneyson nor vn-
gypteneyson, Barbarous or Dithyan,
ande of fre: but Christ is all in al thyn-
gs. I loue the now because thou arte
my father and hast done so moche for
me or my mother and hast boyned me and
nourished me surke of thy brestes (for so do
thynges and sayasynes) but because of
the great loue that Christe hath shewed
me. I serue the not because thou art my
father or my kynge, for hope of rewar-
de or feare of payne, but for the loue of
Christe. For the chylderne of sayth are
under no lawe (as thou seist in the Dist-
ynct to the Romayns to the galathians
the spylt to Tymoth, but are fre, The
apostle of Christe hath wyrtten the lynes
the lawe of loue in theyr hertes whiche
purcheth them to worke of theyr owne
fre wille and wyspynge for the
great loue sake onely whiche they se

The chyl-
dren of
sayth wor-
ke of loue
and nede
no law to
cōpell the
Christ is
all to a cri-
stian man.

Of prayer.

We are in Chyſte, & therfore nede they no labo-
al chyiſtes to compelle them. Chyiſt is all in al thing
ſeruaſites ges to them that beleue, and the conſe-
Eph 6. and ſerue of al loue Paul ſayth, Ephe. vi. ſeruaſi-
chyiſt.

6. ſerue vnto youre carnall or fleſhly
maſters wpth feare and tremblinge, in
ſinglenes of your hertes as vnto chyiſte
not wpth eye ſcrupce as menpleaſers
but as the ſeruaſites of Chyiſte: doinge
the wyl of god from the herte: euen as
though ye ſerued the lord and not man.
And remembre that what ſoeuer good
thyng any man doeth, that ſhall he receiue
again of the lord, whether he be
bonde or fre. Chyiſte thus is all in al
thynges and cauſe of all to a chyiſte
man. And Math. xxv. I ſayth Chyiſte: as
much as ye haue done it to any of
the leſt of theſe my brethren, ye haue done
it to me. And in as much as ye haue
not done it vnto one of the leſt of theſe,
ye haue not done it to me. Here ſaiſt thou
that we are chyiſtes brethren & euen Chyiſte
he hym ſelue, and what ſo euer we do
one to a nother that doo we to chyiſte.
Yf we be in Chyiſte we worke for no
worldly purpoſe, but of loue. As Paul
ſayth. ii. Corin. v. The loue of Chyiſte
compelled vs (as who ſhulde ſaye we
worke not of a fleſhly purpoſe). for
(ſayth he) we knowe henceforth no man
fleſhly: no though we once knew chyiſte
fleſhly.

2 Cor. v. 14.

Of prayer.

c. xxxiii

Fleshly we do so now no more. We are
 ether wylse mynded, then when Petce
 we hys swerde to fyght for Chyste,
 we are now ready to suffre wylth chyste
 and to loose lyfe and all for oure very
 nymies to bringe the to chyste. Yf we
 in chyste we are mynded lyke vnto
 chyste whych knew no thyng fleschly of
 the wyl of the fleshe, as thou seyst
 Math. xii. when one sayd to hym. Lo
 my mother and my brethre stonde with
 at despyng to speake with the. He an
 swerd, who is my mother & who are
 my brethzen. And stretched hys hande
 to hys disciples sayenge: se my mo-
 ther and my brethzen. For who soeuer
 doth the wyl of my father whych is in
 heuē, the same is my brother my systre
 and my mother. He knew not hys mo-
 ther in that he bare hym, but in that
 he dyd the wyl of hys father in heuē.
 so now as god the fathers wyl and
 commaundment is all to Chyste euen so
 chyste is all to a chysten man.

Chyste is the cause why I loue
 why I am ready to doo the vlters
 of my power for the, and why I
 paye for the. And as longe as the cau-
 sabydeth, so longe lasteth the efferte
 as it is all waye dape so longe as
 the lone shyneth. Do therefore the worst
 you canst vnto me, take awaye my
 goodes

Math. 26. 51.

**chyste kno
 weth no
 thinge Math. 12. 47.
 worldly no
 not his ve v. 43.
 re mother.**

**As longe
 as crist as
 bydeth so**

Of prayer.

longe a
churche m
loueth.

gondes take a wave my good name
as longe as Chyſt remaineth in my
herte, ſo long I loue the not a whyle the
leſſe and ſo longe arte thou as deere
to me as myne owne ſoule. and ſo long
am I ready to doo the good for the
euill and ſo longe I praye for the wylle
all myne herte. For churche deſpyeth it
me and hath deſerued it of me. The
vniuersity compared vnto hye hylde
nes is nothyng at al, ye it is ſwalow
ed, as a lytle ſmoke of a myghty tye
be. and ſo no more ſene or thought by
More ouer that euyl whych thou do
to me I receaue not of thine hande, be
of the hande of god and as gods ſcote
to teache me patience & to mortoure
and therfore haue no cauſe to be angry
wyth the more then the chyld hath to
angre wyth in fathers rode or a ſpye
man wyth a ſoure or bytter medycyn
that healeth him, or a priſoner with
fettors or he that is puniſhed lawfully
wyth the offyce that puniſheth hye
Thus is Chyſt all and the whole cauſe
why I loue the. And to all can nought
be added. Therfore can not a lytle more
neue make me loue the better or more
bounde to praye for the ner make gods
commandement greater. Laſt of al
I be in Chyſte then the loue of Chyſt
compelleth me. And therfore I am ready

Whosy
bindeth
not the
churche to
praye,
God ca
rtth for
hye.

gent the myne and not to take thynne
 en the pt I be able I wyll do the see
 e frely, pt not, then of thou mynystre
 me againe, that receaue I of the han
 god whych mynystreth it to me by
 : for god careth for hye and mynple
 al thynges vnto them and moueth
 es and carafynes & all maner infy
 to doo them good, as thou seyst in
 abraham Isaac & Jacob, and how god
 nt wyth Ioseph in to Egypte & gate
 fauoure in the pylson & every place
 ch fauoure Ioseph receaued of the
 de of god & to god gaue the thakes.
 is god & chyst all in al: good and
 receaue I of God. Them that are
 d I loue, because they are in chyste
 e euyl to bynge the to chyst. When
 man doeth well I reioyse, that god
 honoured, & whē any man doeth euyl
 ow because, that god is bymonou
 . synallye in as moch as God hath
 ard all and Chyst bought all wyth
 bloud, therfore ought al to seke god
 Chyste in all and else nothyng.
 But cotrary wylle vnto mykes, freers
 to the other of our holy spiritualite
 bely is all in al and cause of all loue
 x thereto so are thou father, mother
 et, and brother vnto them. Offerst
 u not, so knowe thet the not thou art
 her, father, mother, sister brother nee
 any

The bely
 is a god &
 cause of al
 vnto oure
 spiritualite
 sic.

Of prayer.

any kinne at all to them. He is a sister
of ours he is a brother of ours. Say
they he is verely a good man, for he do
eth much for our redyppon. He is a m
ther to our counte: we be greatly bo
de to praye for the. And as for such an
such, (saye they) we know not whether
they be good or bad or whether they be
fyr or flesh, for they doo nought for
we be moare bounde to praye for our
benefactours (saye they) and for them
that geue vs them, for the that geue
not. For them that geue lytle are they
le bound & the they that loue lytle, & fo
the that geue much are they much bound
and the they that loue much. And for the
that geue nought ar they nought bound
and the they loue not at all. And as the
loue the when thou geuyst: so hate the
the when thou takest awaye from the
and rúne all vnder a stole and curse the
as blacke as pryth. So is cloyster loue
helpe loue, cloyster prayer helpe praye
and cloyster brytherhed helpe brytherhed.
More ouer loue that spryngeth of chry
ste sekerh not hyz owne selfe. (1. Cor. 13.)
) but forgetteth hyz selfe and bestoweth
hyz vpon her neybour's profyte as chry
ste sought oure profyte & not hys owne.
He sought not the fauoure of God
him selfe, but for vs he toke the waye
th and vengeance of God from vs
to hye

All is of
the hely &
no thyng
of Chyriste.
1 Cor. 13. Chyriste lo
ue forge
teth her sel
fe but mō
kes loue
thynketh
on the hely

Of prayer.

e. xxvii

himselfe and bare it on hys owne backe
to bringe vs vnto sauoure. Like wy-
th a chursten man geue to his brea-
thyng robbeth the not as freeres a mō-
ny. But as Paul comaūderth. Eph.
laboureth wyth hys handes some
god woꝝke to haue where wyth to hel-
pe the ready they geue not but receaue
it. They laboure not but lyue ydely
the swete of the poze. There is none
poze a wedowe, though she haue not
fynde hys selfe and hys chyldren nor
money to geue: yet shall the freere
with a chese oꝝ some what. They pre-
achyst thou and laboure in the woꝝ-
ffyst I saye they are not called and
foze ought not for it is the curates
to preache. The curate can not sayst thou,
that doeth the these there the. Secōda-
ly a true preacher preacheth christes
name only: maketh christe the cause
reward of al our trades: teacheth
eꝝ mā to be are hys crosse willingly
christes sake. But these are enemies
to the crosse of christe: preach they
which is they god. Eph. iii. a they
thynke that there is the seruinge of
god. i. tmo. vi. that is, they thynke
in Christen onely whych offer vnto
helpes, whych when thou hast fyl-
led the spue they out prayers for the to
the rewards, and yet want not what
prayer

Freeres a
mōkes ou-
ghte not
to preache.

Phil. 3. 19.

Ihn. 6. 6.

Of prayer.

prayer meaneth. Prayer is the longing
for gods promises, which promises as the
preach them not so longe they not for
them nor wythe them vnto any man.
Theyr longynge is to fyll theyr prayse
whom they serue and not Christe, and
thow so swete preachinge and flatterynge
wordes deceaue the hertes of the people
and vnlearned. Roma, xvi. 18.

Philip. 3. 19.

Christe is
the whole
cause why
god loveth
vs.

How to
know
that we are
gods
sonnes.
The lawe
is þe marke
he seeth and
the touch

Finally as Christ is the whole cause
why we doo all thyng for oure neygh-
boure even so is he the cause why god
doeth all thyng for vs, why he recei-
ueth vs in to hys holy testamente, and
maketh vs heires of all hys promyses
and powreth hys spiryte in to vs, and
maketh vs hys sonnes, and fashioneth
vs lyke vnto Christe, & maketh vs
as he wold haue vs to be. The assur-
ce that we are sonnes beloued, & heires
wyth christe, and haue Gods spiryte
in vs, is the consente of oure hertes vnto
the lawe of God. Whiche lawe is all per-
fection and the marke where at all we
ought to mete. And he that heareth
that marke, so that he fulfilleth the
lawe wyth all hys herte soule and myght
and wyth full loue and lust wythout
all let or resistence is pure golde and
needeth not to be put eny more in the
fyr, he is straight and righte and need-
eth to be no more thanen he is full of
glorie.

Of prayer.

xxxviii

ned lyke christ and ca have no more
ed vnto hym. Neuer the lesse there none who
one so perfecte in thys lyfe that syn with we
not let and resystaunce by the reaso ought to
gynall synne o: byrth popson that tye oure
ayneth in hym, as thou mayst se in selues and
lyues of all the sayntes thow oure se howe Rom 7.21.
the scripture and in Paule. Ro. vii. fer forth
e wpll is pfecte, sayth he, but I syn we are
no meanes to perfoyme that whyche purged.
good. I doo not that good, thynge V.19
whyche I wolde: but that euill doo I
whyche I wold not. I synde by the law 21.
when I wolde doo good, euill is
sente wpth me. I desyre in the lawe 22
concernynge the inner ma, but I fin 23.
nother lawe in my members rebel
ge agaynst the lawe of my mynde &
buynge me vnto the lawe of synne
ich law of synne is nothing but a cor
te a poysoned nature whiche brea
in to euill lustes & fro euill lustes in
weakened deades & must be purged w
the right
crosse of
Christe.
strew purgatory of the crosse of crist
is thou must hate it wpth all thynge
& desyre god to take it fro the. And
what so euer crosse god putteth on
backe beare it pacyently whether it
pouerte syknes o: persecuten o:
at soeuer it be & take it for the right
gatory & thinke that god hath naye
the fast to it, to purge the therby For

h

h

Of prayer.

He that loueth not the law & hateth
 he that lo syn, & hath not professed in his herte
 ueth not syght against it, & moyneth not to
 the lawe to take it awaye and to purge him of
 and hateth the same hath no parte with Christ.
 syn hathe thou loue the law and findest that the
 no parte hast yet sinne hanginge on the, where
 with christ thou sorrowest to be deliuered & purge
 & scheest helpe of any other saue of god
Howe to onely, all is not worth a strawe as
 trye the an exāple, thou hast a couetous mynde
 doctrine of and mistrustest god & therfore arte m
 our spirit: ued to begyle thy neybour & arte br
 tyalte, hym mercyleste, not caringe wheth
 synke oꝝ swyme, so þ mayste wyne
 hym oꝝ get frō him that he hath: the
 the to the obseruaunte which is so pu
 ged from that syn that he wyl not o
 handle a peny, & wryth that whyle w
 the sotle fore make the gose come flic
 in to hys hole, ready prepared for h
 mouthe wrythout hys labour oꝝ swe
 and by of hys merites whiche he ha
 in store & geue thy money not in to h
 holy handes but to one of them that
 hath hyed ether with parte of hys p
 pers oꝝ parte of hys, praye to take
 synne vpon hym and to handle hys m
 ney for him. In lyke maner yf any p
 son that is vnder obedience vnto god
 ordinaunce (whether it be son oꝝ dou
 ter, seruaunte, wyfe oꝝ subiecte) cōse
 vnto

Of payre.

xxxviii

to the ordinaunce, and yet finde con-
trary motions, lette hym goo also to
those that haue professed an obedience
to theirowne makynge, and bye parts
theirowne merites. Yf thy wyfe geue the
wordes for .xiiij. goo to the Charter-
house and bye of theirowne splence and so.
the abstenynge of the obseruaunte Yf the pri-
or hadyng money heale thyne herte pers and
the despyng money and the obedi- merites of
of them that wyl obeye nothyng our religi-
theirowne ordinaunce, heale thy ous purge
obedience to Gods ordinaunce, and our lustes
splence of the Charterhouse monke the at they
the thy wyues tonge: then beleue that of value
thy prayers shall deliuer thy soule fro and else
paynes of that terribble and fearful not.
gatoys whyche they haue sayned
large thy purse wythall. The spiri-
talle increaseth daylye. Moo prias-
tys, moo prestes, moo monkes, freres,
nuns, nones & moo heretikes, I wold
heremites wyth lyke passe. Sette
the increase of saynte fraunces
ples in so fewe petes. Reken howe
thousande yea how many twety
saints, not disciples only: but whole
multitudes are spronge out of hell of the
worldly space. Waterynge of prayers
increaseth daylye. Theyr seruice as they
it, waxeth longer and longer and
laboure of theirowne tippes greater.

D.ii.

no

The. iiii. senses

newe sayntes, newe seruice, newe frith
and newe holpe dayes. What take

What the these awayer **Dynner** **Rape.** for the
spiritualte the contrary by experience and that
taketh as groweth as they growe. But they take
way with awaye fyfte gods worde with say
their praye hope, peace, vnite, loue and con corde
pers. house and lode, rente and fee, touer

whē other meate, oute of mens mouthes. All the
wepe they lye by purgatory. Whē other wepe
lyage and they frendes they sponge merely. whē
other other loose they frendes they get fre
lose they des. The pope with all hys pardons
wynne. grounded on purgatory. Preistres,

All is of mes, chandos, freeres wyth al other
purgatory mes of pprocrites doo but empty pur
gatory and sell the hell. Every masse, if
they, deliuereth one soule out of pur

These phi tory. Yf that were true, yea yf the m
sides geue ses were ynoughe for one soule, yet
no other re the partye: preistres and curates
medicines every partye sufficient to scoure pur
saue purgatory. All the other costelye worke
gations might be well spare d.
nely.

The. iiii. senses of the scripture

They denyde the scripture to
iiti. senses, the literall, tropo
gicall, allegoricall, anagogicall
The literall sense is become

of the scripture.

carrie

inge at all. For the pope hath taken
keane awaye and hath made it bys
cession. He hath partly locked it by
th the false and counterfatted keyes
of traditions ceremonies and say
lypes. And partly bypueeth men from
byth violence of swerde. For no mā
re abyde by the litterall sense of the
sc, but vnder a protestatiō, yf it shall
please the pope. The tropologicall cōse
cerneth to good maners (saye they)
teachethe what we oughte to doo.
The allegory is appropiate to sayth,
the anagogicall to hope and thin
g above. Tropological & anagogicall
termes of theyr owne saynyng and
together vnecessarpe. For they are
allegories both two of the and this
allegorie cōprehēdeth them both and is
ough. For tropological is but an al
legory of maners and anagogicall an
legory of hope. And allegory is as
the to saye as straunge speakyng or
fowled speache. As when we saye of
santon childe, this shepe hath ma
ntes in his taylor, he must be anopated
with byschop in Calue, whyche speache I
nowe of the sheperdes.

Thou shalt vnderstande therfore
the scripture hath but one sence
whyche is the litterall sence. And that
all sence is the rote and grounde of

D.iii.

all,

Allegorie
and what
it signifi
eth.

The scrip
ture hath
but one
sence.

The.iiii. senses

all, & the ancre that neuer faileth, w
vnto yf thou cleue thou canst neuer e
oz go out of the waye. And yf thou
the lytterall sence: thou canst not bu
oute of the waye. Neuer the later
scripture bleth p[ro]uerbes, symilitu
eedels oz allegories as a! other sp[ea]
doo, but that w[ith] the p[ro]uerbe, sp
lytude, redell oz allegory sygnifieth
uer the lyterall sence, whiche thou m
seke oute dyligentlye. As in the eng
we borow wordes and sentēces of
thynges and apply them vnto anoth
geue them new sygnifycacyons.
Lape let the see swell and rylse as hy
he w[ill] yet hath God appoynted be
ferre he shal goo: meanyng that the
rauntes shal not doo wha: they wo
but that onlpe whiche God hath
poynted them to do, loke, yf thou
what lyterall sence is, doo nothy
Godenlye oz wythoute supplemente.
not the bowe that thou stondest vpon
whose lyterall sence is, opp[er]t: not
comps, and is borrowed of h[er]
When a thynges speadeth not well,
borowe speache and Lape, the Bish
hath blessed it, because that noth
speadeth well that they medyl w[ith]
Yf the bodsch be burned to, oz the m
te ouer rosted, we Lape, the bishope
but hys fote in the p[er]te, oz the by

**Borrowed
speache.**

of the scripture.

xl

played the coke, because the bylmo-
is burne who they lust & whosoever
pleaseth them. He is a pontyfeall
fellow, that is, proud and stately. He is
poppish, that is, superstitious and fayth-
lesse. It is a pastime for a prelate. It is
pleasure for a Pope. He wold be free
and yet wyl not haue hys heed shauen
he wolde that no mā shulde symple him
and yet hath not the popes marke. And
of hym that is be trayed and woteth
not how, we saye, he hath bene at symple
he is master persons sisters doghter,
he is the byshopes sisters sonne he hath
steardynall to hys vncle, he is a spyry-
tuall whoxe, it is the gentle woman of
the parsonage, he gaue me a kisse & a
And of hyz that answereth hyz husband,
of wordes for one we saye, he is a sis-
ter of the charterhouse, as who shulde
saye, she thynketh that she is not bound
to kepe silence, thez silence shall be
a satisfaccion for hyz. And of hyz that
wyl not be lased by Christes mercyes,
but by the workes of hys owne imagy-
nacion, we saye, it is a holy worke mā.
Thus boiow we and sayne new speach
in euerye tonge. All fabels prophesyes
and rebels are allegories as Yloses fa-
bels and Marciens prophesys and the
interpretacion of them are the lyterall
sence.

¶.iiii.

So

The. iiii. senses

Luk 4. 23.

So in lyke maner the scripture be-
toweth wordes and sentēces of all ma-
ner thynges and maketh p̄ouerbes and
similitudes or allegories. As Christ
sayth. Luke. iiii. Whilicū heale thy self
Whose interpretation is, doo that
home whyche thou doeste in straunge
places and that is the litteral sence. When
I saye Christe is a lābe, I mean
not a lambe that beareth wolle but
meke and paciētē lambe whych is bea-
st for other mens fautes. Christ is a vine
not that beareth grapes: but oure
whose rote the b̄aunches that beleue
tūke the spyte of lpe and mercy and
grace & power to be the sonnes of God
and to doo hys will. The similitude
of the gospel or allegories borrowed
of worldly matters to expresse spirytual
thynges. The Apocalypse or reuelation
of Iohn are allegories whose litteral
sence is herde to fynde in many places.

The right
use of al-
legories.

Allegories
are no sence
of scrip-
ture,

Beyonde all this, whē we haue found
out the litteral sence, of the scripture
by the processe of the texte, or by a lyke
text of another place. Thē goo we on
as the scripture borroweth similitudes
of worldly thynges euen so we againe
borrowe similitudes or allegories of the
scripture, and applyd them to our pur-
poses, whych allegories are no sence of
the scripture: but free thynges bysiden-
tiall.

of the scripture.

exl

the scripture, and all together in the lyf
of the fpyte. Whyche allegories
maye not make at all thy wylde ad-
ventures; but must kepe me wyth in the
compasse of the fayth, and euer applie
thyne allegorie to **Chryste** and vnto the
lyf. Take an ensample, thou hast the
exyple of **Peter** howe he smote of **Mal-**
lukes eare and howe **Chryste** healed it
agayne. There hast thou in the playne
of the great lerninge, great frute, & great
offeringe, whiche I passe ouer because
of tediousnes. Then come I, when I
teache of the law and the gospel, and
showe thys example to expresse the na-
ture of the law and of the gospel, and
to paynte it vnto the befoze thyne eyes
of **Peter** and hys swerde make I
the law, and of **Chryste** the gospel, saye **Math. 26. 51.**
as **Peter** swerde curreth of the
lawe so doeth the lawe. The lawe dāp-
neth, the lawe kylleth, and manglet the
conscience.

There is no cure so ryghteous that
can abyde the hearing of the law. There
is no deade so good but **the law** dāp-
neth it. But **Chryste**, that is to saye, the
gospel, the promises and testamēt that
God hath made in **Chryste**, healeth the
care and conscience which the law hath
curre. The Gospel is lyfe, mercy and
cōgenences frely, and all together an
healing

The. lxxx. sentences

healyng playster. And as Peter doeth
but hurte & make a wounde where was
none before: even so doeth the law, for
when we thynke that we are holy, and
ryghteous, and full of good deedes,
the lawe be preached a ryghte, our ryg-
teousnes and good deedes varye the
waye as smoke in the wynde, & we are
lefte dampnable synners onely. And as
thou seyst how that Christe healeth not
till Peter had wōded, an as an heal-
ge playster helpeth not till the corpe
hath troubled the wōde, eue so the gos-
pell helpeth not, but when the law ha-
wōded the conscience and brought the
synner into the knowlege of hys synne.
Thys allegory proueth nothyng ne-
ther can dōd. For it is not the scripture
but an example or a similitude borrow-
ed of the scripture more expressely and
rote it and graue it in the herte. For
similitude or an example doeth prynci-
pally thynge muche deeper in the wyttes of
man than doeth a playne speakyng, and
leaueth behynde hym as it were a stile
to prycke hym forwarde and to awa-
ke hym wryth all. Moreouer yf I coulde
not proue wryth an open texte that wry-
th the allegory doeth expresse, that wry-
th the allegory a thyng to be gested at
of no greater value then a tale of
byn Rode. Thys allegory as touchynge

Yf thou can
not proue
the allegory
wryth
an open
texte then
is it false
doctrine.

of the scripture.

xxiii

hys fyrste parte is proved by Paule
in iii. chapter of hys eppistle to the Ro- **Rom. 4. 15.**
maynes, where he saythe. The lawe
causeth wrath. And in vii. Chapter to **Rom. 7. 9.**
the Romaynes. Whe the law of com-
maundement came, synne reuyved, and
become deed. And in the. ii. epistle to
the Corinthyans the thyrde chapter, the
lawe is called the minister of death and
damnation. &c. And as concernynge
the seconde parte Paule saythe to the
Romaynes. v. chapter. In that we are **Rom. 5. 1.**
iustified by fayth we are at peace with
God. And in the seconde eppistle to the
Corinthyans the. iii. The gospel is cal- **2 Cor. 3. 6. 9.**
led the ministracion of iustifenge and
of the verite. And Gala. iii. The spyrte **Gal. 3. 2.**
cometh by preachynge of the fayth. &c.
This doeth the litter all sence proue the
allegorye and beare it, as the founda-
tion beareth the house. And because that
allegories proue nothyng therfore are
they to be vled soberly and seldon and
onely where the texte offereth the an al-
legorye.

The litter
e all sence
proueth.
the allego-
rye.

And of this maner (as I oboue haue
done) doeth Paule bozow a similitude,
a figure of an allegorye of Genesis to
expresse the nature of the law and of the
gospel, and by Aar & hys son declareth
the properties of the law & of hys bonde
thyldren

The. iiii. Centes

chyliden whych wyl be iustified by dea-
des, and by Sara and hyr sonne declar-
eth the proprietie of the gospell and of
hyr fre chyliden whych are iustified by
fayth. and how the chyliden of the law
whych beleue in thyr woordes persecute
the chyliden of the Gospell whiche be-
leue in the mercy and trueth of god and
in the testamente of hys sonne Iesus
our lord, and lyke wyse doo we bozo-
m lyknes or allegories of the scripture,
as of Pharao and Herode and of the
Scribes and Pharises, to expresse our
miserable captiue and persecution vnder
Antichriste the pope.

**The faith
was lost,
throu al-
legories.**

**Chopolo-
gicall so-
phisters.**

The greatest cause of which capti-
uite and the decaye of the fayth & the
blyndnes wher in we now are, sprang
firste of allegories. For Origen & they
of hys tyme dyew all the scripture vnder
to allegories. Whose ensample they that
came after folowed so longe, tyll at the
last they forgat the order, and processe
of the texts, supposing that the scripture
serued but to fayne allegories vpon. In
so much that twenty doctours expounde
one texte .xx. wayes as chyliden make
descante vpon playne songe. The cause
our sophisters wreth theyr Anagogicall
and chopologicall sence and wryth an
antitheme of halfe an enche, out of whiche
the some of them drawe a threde of .xx.
dayes

sayes lōge. Yea thou shalt fynde ynow
that wyl preache Christus, and proue
what some euer poynte of the saythe
that thou wylt, as well oute of a fable
of Ouide or any other poet, as oute of Poetrey is
saynt Iohannis gospel or Pauls epist. as good
Yea they are come vnto such blyndnes diuinite
that they not onely say the litterall sence as the scri
pofite th not, but also that it is hurtful pture to
and noysom & kylleth the soule. Which our scole
dāpnable doctrine they proue by a texte men.
of Paule. ii. Cor. iii. Where he sayeth
the letter kylleth but the lpyrite geueth lyfe. So say they the lettera ll sence kyl
leth and the spirituall sence geueth lyfe
We muste therfoze, saye they seke oute
some chopologicall sence.

The litten
rall sence
kylleth say
sophisters

Here lerne what sophistey is & how
blynde they ar, that thou maist abhorre
them and spue the oute of thy stomake
fozeuer. Paule by the letter meaneth
Moses law, whych the proccesse of the
scrite folowynge declarerh more bryght
then the sone. But it is not theyz gise to
loke on the order of anye terte but as
they fynde it in theyz doctours so alle
ge they it and so vnderstande it. Paule
maketh a comparisō betwene the lawe
and the Gospel and calleth the law the
letter, because it was but letters grauē
in two tables of colde stōne. For s law
doeth but kyl and dāpne the cōscience
as longe

2 Cor. 3. 6
The litten
kylleth is
expounded.

Of the scripture

as longe as there is no lust in the herte
to doo þ which the lawe comaundeth.
Contrary wyle he calleth the Gospel
the administration of the spyte and of
eyghtrousnes or iustifienge. For where
Christ is preached & the promises which
God hath made in Christe are beleued,
the spirite entereth the herte and loseth
the herte and geweth lust to doo the lawe
and maketh the lawe a lyuely thinge to
the herte. Now as lone as the herte lus-
teth to doo the lawe, then are we righte-
teous before god and our synnes forgiven.
Acuerthelesse the lawe of the letter
graved in stone and not in the hertes,
was so glorious, that Moyses face shone
so hyghte that the chyldren of Israel
coude not beholde hys face for hyght-
nes. It was also geuen in thunder and
lyghtnyng and terreble signes, so that
they for feare came to Moyses and de-
syed hym that he woulde speake to the
and let God speake no more. Leste we
dye (sayde they). Yf we heare hym any
more: as thou mayste se. Exodi. twenty
Wherupon Paule maketh hys com-
parisson sayenge: yf the ministracion of
deathe thowwe the letters figured in
stones was glorious, so that the chyld-
ren of Israel coude not beholde the
face of Moyses for the gloze of hys
countenaunce: we shall not the adminis-
tracion

To lone
the lawe is
eightrous-
nes,

2 Cor 3.137

V.7.

of the scripture.

exliii

ration of the spirite be glorious: And
gaine: yf the administration of damp-
tis be glorious: muche more shall the
administration of righteousnes excede
in glory: That is, yf the lawe that kyll-
eth synners and helpeth the not, be glo-
rious, the the gospel which pardoneth
synners, and giveth them power to be
the sones of god, and to overcome syn,
is muche more glorious. And the texts
that goeth before is as cleare.

For the holy apostle Paule sayeth,
the Corinthians are our Pistle which
understande and reade of all men,
that ye are known how that ye are
the Pistle of Chryste ministered by vs
and wytten: not wpyth ynke (as Moys-
es the lawe) but wpyth the spirite of the ly-
vinge God: not in tables of stone (as
the ten commaundementes) but in the
living tables of the herte, as who shuld
saye, we wyrite not a deede lawe wpyth
ynke and in parchement, nor graue: that
whiche dampned you in tables of sto-
ne: but preache you that whiche byn-
deth the spirite of life vnto your hertes
whiche spirite wyrteth and graueth the
lawe of loue in your hertes and giveth
you luste to doo the wyll of God. And
furthermore, sayeth he our abienes com-
meth of god which hath made vs able to
minister þe new testamēt, not of þe letter
(that

of the scripture.

2 Cor. 3. 6.

(that is to saye not of the lawe) but of the spryte. For the letter (that is to saye the lawe) killeth: but the spryte geueth lyfe (that is to saye the spirite of God) whiche entereth youre hertes when ye beleue the glad tydings that are preached you in Christe, quickeneth your hertes and geueth you life, and lust and maketh you to doo of loue and of your owne accord wthout compulsion, that whiche the law compelled you to doo and dampned you because ye could not doo wth loue and luste and naturall. This seist thou that þe letter signifyeth not the litterall sence and the spryte the spirituall sence. And Rom. ii. vseth parly this terme litera for the law. And Rom. vii. where he setteth it so plaine, þat the great wrath of god had not blinded them they coude neuer haue stombled at it.

Rom. 2. 14
Rom. 7. 4. 5. 9
- 24.

The letter
call sence is
spirituall.

God is a spryte and all his wordes are spirituall: his litterall sence is spirituall and all his wordes are spirituall. When thou readest. Math. i. Thou shalt see a sonne and thou shalt see his name Iesus. For he shall cause his people frome their synnes. This litterall sence is spirituall and euerlastynge lyfe vnto as many as beleue it. And the litterall sence of these wordes. Mat. i. blessed art thou mercifull, for they shall see thy mercy as spirituall and life. Where

Of the scripture. *Chap. 15*

at are merciful make of right by the
truth and promise of god calenge men
And lyke is it of these wordes What.
If you forgive other men their sinnes
your heavenly father shall forgive you
ours And so is it of al the promises of
god. fynally al gods wordes are spirits
all, yf thou have eyes of god to se the
right meanyng of the texte and where
into the scripture pertyneth and the fy
all ende and cause therof.

All the scripture is either the promises
and testamēte of god in Christ and so
is pertyning there vnto, to strength
of faith ether the lawes stories perty
nge therto to feare the from euill do
ing. There is no story nor geste, seme it
so simple or so hyle vnto a worl
but that thou make fynde therein spi
rit and lyfe and edyfyng in the lyte
all sence. For it is gods scripture writ
en for thy lerninge and cōforte. There
is no cloute or ragge there that hath
precious reliques wyapte ther in of
faith, hope, payence and longe soferin
g and of the trouth of god and also of
right wysnes. Met before the story
when whych deyled hys fathers bed.
make what a crosse God sofered to
on the necke of hys electe Jacob.
consydre fyrste the name amonge the
then, whē as yet there was no mo of

E. i.

the

What
is to be
sought in
the scrip
ture in
the letteral
sence.

Rom. 15. 4.

The story
of Ruben
Gen. 49. 3-4

The. III. Centes.

Swere
they by
they? ho:
noure: the
are they
not ready
to suffice
Name for
chastites la
be.

the whole worlde wth in the testamen
te of God but he and his household.
repose me to our pielates which swere
by their honoure whether it were a cro
se or no. Weyt thou not how oure w
ked byiders rage, because they se they
byldynges burne nowe they are tryed
by the spye of Gods worde, how they
stere by the whole worlde to quench the
worde of God for feare of losyng their
honoure? Then what busynesse had he
to pacysse hys chyldrene? Loke what
do he had at the despyng of his daug
ter Dyna. And be thou sure that the by
theren there were no moze surpous for
the despyng of theyr syster, then the
nes here for the despyng of theyr mo
ther. Marke what folowed Ruben, to
feare other that they shame not theyr
thers and mothers He was cursed and
lost the kyngdome and also the presthood
and hys trybe or generacyon was cut
few in numbze as it appereth in the sto
ryes of the Byble.

Gen 49.3-4

1 Chr. 5.1-2

2 Sam. 11.3-4

**The adul
tery of Da
uid.**

The adulterpe of Daryd wth
Bathsheba is an ensample, not to mou
us to euell: but yf whyle we folow the
waye of ryghteousnesse) anye chaunce
dyue vs a spyde, that we despyre not
For yf we sawe not soche infymyte
in Gods electe, we whyche are so wyllyng
and fall so ofte shuld vicerly despyre
shyn

Of the scripture cxlvj .xlvi

Thynke that god had cleane forsake vs.
He is therfore a sure and an vndoubted
socialio, whether we be holy or unholy.
We are all synners. But the difference is,
that gods synners consente not to their
synne: They consent vnto the law that
is both holpe and righteous & mooue
to haue theyr synne taken awaye. But
the deuils synners consente vnto theyr
synne and wold haue the lawe and hell
taken awaye and are enemies vnto the
righteousnesse of god.

The difference Rom. 2.
rence betw. v. 13.
wene Go
des syn
ners & the
deuyl.

A phryse in the womely gest of Noe
when he was dronke, & laye in hys tete
with hys pryue membyres open, haste
thou greate charyenge in the lytterall
sence. Thou seyst what became of the
cursed chyldern of wyked ham whiche
lawe hys fathers pryue membyres and
casted therof vnto hys brethren. Thou
seyst also what blessinge fell on Sem
apheth whiche went backward and
couered theyr fathers membyres and sawe
them not. And thysdye thou seyst what
synnyppe accompanypeth Gods electe
that they neuer so holpe whiche yet is not
imputed vnto them. For the sayth and
trust they haue in god swalloweth vp al
theyr synnes.

Gen. 9. 21.

Noe.

v. 22-25

v. 27-26

For with stadyng this texte offereth
an apte & an halsome allegorpe of st
militude to describe our wyked ha anti

The pope
is likened
to ham,

E.ii.

chyste to ham,

The. xiii. Cense.

Nūb. 13. 29. 29

They will
to heare by
a waye of
theyr owne
makinge.

chylde the pope whiche many hundre-
peres hath done all the same that he
sa thynke vnto the prey mebe of god
which is the word of pmyse of the wo-
de of fapth as Paul calleth it Roma.
and the Gospel and testamente of chry-
ste where wyth we are begotē, as tho-
scit. i. Petri. i. and James. i. And as the
curled childern of ham grew in to gea-
tes so myghty and greate that the chy-
dern of Israell seemed but greeshoppers
in respecte of them: so the cursed soules
of our Ham the Pope hys cardynals
bishops, abbotes, monkes and freers
are become myghty geautes about
power and auctoryte, so that the chy-
dern of fapth in the respecte of them
moch lesse then greeshoppers. They he-
mountayne vpon mountayne, and wy-
to heauen by theyr owne strength, and
by a waye of theyr owne makinge, and
not by the waye Chylyste. Neuer the les-
se those geautes for the wykednes
and abhominatjons whiche they ha-
wroughte, byd God venterlye destroye
parte of them by the chylidern of Lot
and parte by the chylidern of Esau, and
seven natjons of them by the chylidern
of Israell. No no doute Mai he destroye
these for lyke abhominatjons and the
wylfulnes. For theyr kyngdome is but the
kyngdome of lyes and falschod whiche

The vse of symillitudes c.xlvi

most nedes peep at the cominge of the
truth of gods worde, as the nyght be-
cometh awaye at the ptesence of daye.
The chyldren of Israel slew not those
geauntes, but the power of God, gods *Deut. 1.29*
truth and promyses as thou mayst se
in Deuter. So it is not we that shal de-
stroye those geauntes as thou mayst se
in Paul. ii. Thessa. ii. speaking of oure *2 The. 2.34*
Antichrist. Whome the lord shal
destroye (sayth he) with the spire of his
mouth (that is, by the wordes of truth)
and by the byghenes of hys cominge
(that is) by the preachinge of hys Go-
spel.

The vse of symillitudes.

AS as I haue sayde of allego-
ries, even so it is of worldly sym-
illitudes, which we make either
when we preach ether whē we
expound the scripture. The simillitudes
haue no thynge, but are made to ex-
presse more playnely that whych is con-
tained in the scripture and to leade the
the spirituall vnderstandinge of the
same. As the symillitude of matrimony *Eph. 5.22-25.*
is taken to expresse the mariage that is
betwene christe and our soules, & what
readinge mercy we haue there, where
all the scriptures make mencio. And
the symillitude of the members, how *1 Cor. 12.12.*
one of the careth for other is take

The vse of

A similite to make the fele what it is to lone the
 without neyboure as thy selfe. That preache
 scripture therfore that bringeth a naked similite
 is a sure de to proue that whych is contayned in
 token of a no texte of scripture nor folowyngh of
 false pro- texte, counts a disceauer, a leader out of
 phete. the waye, and a false prophete, & brin
 ge of hys philosophy, and perswasions
 of mans wysdome as Paul eueri wher

2 Cor 4.2.

**paul prea
 ched not
 worldly
 wysdome**

v. 7.

A similite
 des and re
 asons of
 mans wisdo
 me make
 no sayth
 but waue
 ring opini
 ons only.

warne the, Paul. i. Cor. ii. sayth: my
 wordes and my preachinge were not
 wyth entysling wordes and persualis
 of mans wysdome, but in shewing of
 the spyte and power, that is, he prea
 ched not dreames cōfirminge the
 multitudes, but gods word cōfirming
 with myracles, & w working of p
 te the whych made them fele eueri th
 ge in thei hertes. That poure sayth
 sayth he, shulde not stonde in the wysd
 me of man: but in the power of God
 For the reasons and symilitudes
 mans wysdome make no sayth), but
 waueringe and vntertayne oppynion
 onely, one draweth me thys waye w
 hys arguments a nother that, and
 what pynyples thou proueste. blake
 nother proueth whyer, and so am I
 ner vntertayne, as yf thou tell me of
 thyng done in a ferre londe a nother
 tell me the contrary, I wote not wh
 to beleue, But sayth is wrought by t

point

Symplitudes c.xlvi.

word of god, that is, whē gods word gods wor
 is preached, the spyrte entereth thyne & maketh
 te and maketh thy soule fele it and sure sayth
 maketh the so suer of it, that nether ad: for god cā
 rpyte nor persecuciō, nor deeth, nether not lye.

hell, nor the powers of hel, nether yet al
 the paynes of hell coulde ones pteuayle
 agaynste the o: moue the from the stier
 rocke of Gods word, that thou shulds
 not belue that whyche God hath
 woꝛne.

2. Pet. 1. 16.

And Peter. ii. Peter. i. saith we folo: Peter pre
 ed nor deceauable fables, when we o: ached not
 ened vnto you the power & compng of fables &
 ur loꝛde Iesus Chriſt: but w our eyes false limi:
 we sawe hys mayestye. And agayne, we litudes but v. 19.
 haue (sayth he) a moꝛe sure word of pꝛo the playne
 helpe, where vnto yf yee take hede, as scripture.
 into a lpyhte wyning in a darke place.

do wel. The word of prophesy was
 the olde testamente whyche bereth re:
 orde vnto Chriſte in ouerpe place with
 uite whyche recoꝛde the Apostles made
 ether symplitudes noꝛ argumentes of
 wordlye wyte. Hecce of scrypte thou,
 that all the allegoryes, symplitudes, per
 uaspons and argumentes which they
 ynge wythoute scrypture, to pꝛoue
 parence to sayntes, purgatoꝛye, co:
 nfeſſyon, and that God wyll hea:
 thy prayere moꝛe in one place,
 en in a nother, and that it is moꝛe

E. liii.

incerto

The vse of

meritorious to eate spm then flesh, and
that to disgise thy selfe and put on this
or that maner cote is moze acceptable
then to goo as god hath made the, and
that wedowhode is better then matre-
mony, and virginite then wedowhode
and to proue the assumption of our la-
dy, and that she was bozne wythout
originall synne, ye & wyth a hyfle saye
come, are but false doctryne.

**Wrole do
ctryne.**

Take an ensample how to proue
that wedowhode and virginite exce-
deth matrimony, they bying this wrold-
ly symilitudes. He that taketh most pay-
ne for a man deserveth most and to him
a man is most bonde so lyke wyse must
it be wyth God and so forth now the
wedow and virgyn take moze payne
in respytinge theyr lustes then the ma-
ried wyfe, therfore is theyr state holper.

**Symilitu-
des are no
good ar-
gumentes
amonge the
sophisters
owne sci-
ences.**

First I saye, that in theyr owne sophis-
trie a symilitude is the worst and fe-
blest argumēt that can be and pponeth
least and sonest disceaueth. Though the
one sone doo moze seruyce for hys fa-
ther then a nother, yet is the father fre-
and make wyth ryghte rewarde them
all a lyke. For though I had a thousan-
de byethen and dyd moze then they al-
yet do I not my dutye. The fathers &
mothers also care most for the leest and
weakest and them that can do leest: for

for thy

Similitudes.

c. xlii

For the worst care they most and wolde
 spende not they goodes onely: but also
 they bloude to bringe them to the rygh
 t waye. And even so is it of the kynge
 dome of Christe as thou mayst well se
 in the similitude of the riotous sonne *Luk. 15. 13-17*
Luke. xv. For ouer Paul sayth. *1. Cor. 7. 9.*
 1. Cor. 7. 9. It is better to marie then to
 burne. For the persone that burneth eⁿ
 not quyetly serue God in as much as
 hys mynde is drawen awaye and the
 thoughtes of hys herte occupied wyth
 wonderfull and monstrous imaginaci
 ons. He can nether se, nor heare, nor
 reade but that hys wyttes are rapte &
 he cleane from hym selfe. And agayne,
 sayth he, circuncision is nothyng, vn
 circuncision is nothyng: but the keepyn
 ge of the commaundmentes is all toge
 ther. Loke were in thou canst best kepe
 the commaundmentes thpyther get thy
 selfe and there in abyde, whether thou
 be wedowe wyfe or mayde, and then
 hast thou all wyth God. Yf we haue in
 synnites that draw vs from the lawes
 of God, let vs cure them wyth the re
 medyes that god hath made. Yf thou
 burne marie. For God hath promplyd
 the no chastite, as long as thou mayst
 vse the remedy that he hath ordeyned:
 no moze then he hath promplyd to fla
 ge thyne honger wythout meate.

Now

We must
 cure oure
 synnites
 wyth
 the remedi
 es that
 god hath
 ordeyned &
 not tempe
 re god.

The vse of

What temptinge of dy, is temptinge of God. And of payne
God is. takynge thys wyse vnderstande.

that taketh payne to kepe the cōmandementes of god is sure therby that he loueth God, and that he hath gods sperte in hym. And the more payne a man taketh (I meane patiently and without groudginge) the more he loueth god: the perfecter he is and neare vnto the health whych the soules of all christen men longefor, & the more purged from the infirmite and stūne that remayneth in the fleshe: but to loke for any other rewarde or promotion in heuen or thylfe to come than that whych god hath promysed for christes sake, and whych Christe hath deserued for vs wyth his payne takynge, is abhomynable in the syght of god. For Christ only hath purchased the rewarde, and our payne takynge to kepe the cōmandmentes doeth but purge the synne that remayneth in the flesch, & certifye vs that we are chosen and sealed wyth Gods spirite vnto the rewarde that Christe hath purchased for vs.

I was once at the creatynge of doctours of diuinite, where the oponente brought

Symilitude.

c.l.

brought the same reason to proue that the wedowe had moze meryts then the virgin, because she had greater payne for as moch as she had once proued the pleasures of matrimony. Ego nego do mine doctoꝝ sayth the respondēte. For though the virgyn haue not proued, yet she imagineth that the pleasure is greater then it is in deade, & therfore is moued and hath greater tēptation & greater payne. Bee not these disputers they that Paul speaketh of in the sixte chapter of the fyrst pylle to Timotheus. That they are not cōfence, wth s̄ whoosome wordes of oure lord Iesus Christ, & doctrine of godlynes. And therfore knowe nothyng: but waste theyr daynes aboute questyōs and styfe of wordes, wherof springe enuye, styfe, & raylinge of men wth corrupte mynthes constitute of the trueth.

As pertaynyng to oure ladies body, where it is, or where the body of E. was, of John the Euangeliste and of many other be, perteyneth not to vs to know. One thyng are we sur of, that they are where god hath layde thē. Yf they be in heuen we haue neuer the more in Christ: Yf they be not there we haue neuerthelessse. Oure dutye is to prepare oure selues vnto the commaundementes, and to be thankfull for that
whych

The vse of

whych is opened vnto vs, and not to
Merch the vnMerchable secretes of god
Of Gods secretes can we knowe no
moze then he openeth vnto vs. Yf god
Witte, who shall open? How then can
naturall reason come by the knowle
ge of that whych God hath hyd vnto
hym selfe?

Yet let vs se one of theyr reasons
where with they proue it. The chiefe rea
son is this, every man doeth moze for
hys mother, saye they, then for other, in
lyke maner must Christe do for his mo
ther, therfore hath he this prehemine
ce, that hys body is in heuen. And per
Christe in the twelfth chapter of Math
knoweth hys not for his mother: but ac
fer forth as he kepte hys fathers com
mandmentes. And Paul in the second
de Byble to the Corinthians in. v. chap
knoweth not Christe hym selfe fleschly
after a worldly purpose. Last of all
god is fre and no forther bounde then
he byndeth hym selfe yf he haue made
hys any promysse he is bounde, yf not
then is he not. Finally yf thou set this
aboue rehearsed chapter of Math, befo
re the where Christe wolde not knowe
hys mother, & the seconde of John whe
re he rebuked hys, & the second of Luke
where he looseth hym and how negligenc
te he was to leue hym behynde her at
Jeru

Math. 12. 48.
49. 50.

2 Cor. 5. 16.

John. 23. 4.

Luk. 2. 43.

Ierusalem bntwars, and to god a dayes
 Ioyney per the soughte for hym, thou
 myghtest solve many of thes reasons
 whych they make of thys matter, and
 that he was not wpythout original syn
 errede also Crasimus annotations
 in the sayd places. And as for me I co-
 mmitte all suche matters vnto those ydle
 thynges whych hate noughte else to doo
 then to moue such questions, and geue
 them fre libertie to holde what they lya-
 ke, as long as it hurteth not the fapth
 whether it be so or no: exhorteinge yet
 wpyth Paule all that wyl please God
 and obtayne that saluacion that is in
 Christe, that they geue no hede vnto vn-
 necessary and brawlinge disputacions,
 and that they labour for the knowlege
 of those thynges wpythout whych they
 can not be saued. And remembre that the
 sonne was gyven vs to gyde vs in our
 wayes & workes bodylye. Now yf thou
 haue the natural vse of the sonne, & wil-
 le directly on hym to se how bryghte
 he is, and such lyke curiosite, then wyl-
 le the sonne blynde the. So was the scrip-
 ture gyven vs to gyde vs in our wayes
 and workes goostly. The waye is chris-
 t, and the promysces in hym are oure
 saluacion yf we longe for them and the
 waye is our worke, Now yf we shall
 seeke the ryghte vse and turne oure sel-
 ues

The vse of

whych is opened vnto vs, and not to
Merch the vnmerchable secretes of god
Of Gods secretes can we knowe no
more then he openeth vnto vs. Yf god
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ge of that whych the God hath hyd vnto
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Yet let vs se one of theyr reasons
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he byndeth hym selfe yf he haue made
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then is he not. Fynally yf thou set thys
aboue rehearsed chapter of Math. before
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re he rebuked hys, & the second of Luke
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te he was to leue hym behynde her at
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Iherusalem vnwares, and to god a dayes
 journey per the soughte for hym, thou
 mightest solue many of thei reasons
 whych they make of thys matter, and
 that he was not wythout original syn
 I reade also Crasmus annotations
 in the sayd places. And as for me I co-
 mmitte all suche matters vnto those ydle
 schylers whych haue noughte else to doo
 then to moue such questions, and geue
 them fre libertie to holde what they lya
 out, as long as it hurteth not the sayth
 whether it be so or no: exhortinge yet
 with Paule all that wyl please God
 to obtayne that saluacion that is in
 christe, that they geue no hede vnto vn
 necessary and brawlinge disputacions,
 and that they labour for the knowlege
 of those thinges wythout whych they
 cannot be saued. And remembre that the
 lawe was geuen vs to gyde vs in our
 wayes & workes bodylye. Now if thou
 see the natural vse of the sonne, & wil
 shewe directly on hym to se how brighte
 he is, and such lyke curiosite, then wyl
 the sonne blynde the. So was the scrip-
 ture geuen vs to gyde vs in our wayes
 and workes goostly. The waye is christ
 himselfe, and the promysces in hym are oure
 saluacion. If we longe for them and the
 lawe is our woike, Now if we shall
 see the ryghte vse and turne oure sel-
 ues

How to knowe

ties vnto vayne questios and to ther
the vnserchable secretes of God, the
no doute shall the scripture blynde be
as it hath done oure scole men and ou
sotte disputers,

And as they are false proph
tes whych proue wth allegor
es, ymilitudes and worldly re
sons that whych is no where
made mencion of in the scripture. So
counte the for false prophetes wh
expounde the scriptures drawynge th

unto a worldly purpose cleane contr
ry vnto the example, lyuinge, and pra
ctysinge of Christe and of hys Apostles
and of al the holy prophetes. For false
Peter .ii. Petri .i. no prophesye in the
scripture hath any priuate interpreta
tion. For the scripture sheweth not by the
wyl of man: but the holpe men of god
speake, as they were moued by the ho
ly goost. No place of the scripture may
haue a priuate expolytion, that is
maye not be expounde after the wyl of
man or after the wyl of the flesh or draw
wen vnto a worldly purpose contrarie
vnto the open texte and the generall ap
tycies of the sayth and the whole cou
se of the scripture and contrary to the
lyuinge and practysinge of Christ and
the Apostles and holy prophetes. For

In expou
dinge of
the scriptu
re we must
1. Pet. 1.2
haue a re
specte vnto
2. to the lyu
ge & prac
tysinge of
christ & of
his apos
tles and
prophetes

False prophetes.

c. lii

they came not by the wyl of man,
 they maye they not be drawen or expoun
 after the wyl of man: but as they
 come by the holy goost, so must they be
 pponde and vnderstonde by the holy
 goost. The scripture is that wherewith
 he draweth vs vnto hym: & not wherewith
 we shoulde be leade from hym.
 The scriptures spyng out of God
 and flow vnto Christe, and were geue
 to leade vs to Christe. Thou muste
 therfore goo a longe by the scripture as
 a lyne, vntyll thou come at christe,
 whych is the wayes ende and restinge
 place. Yf any man therfore vse the scrip
 ture to drawe the from Christe and to
 sell the in any thyng else in Christe,
 the same is a false prophete. And
 that thou mayste perceaue what Peter
 meaneth, it foloweth in the texte. **The**
 were false prophetes among the peo
 ple (whose propheties were hely wylde
 do) as there shall be false teachers as
 longe pon: whych shall pynfully bypunge
 a damnable sectes (as thou seyst how
 they are dyuided in to monstrous sectes
 and orders of religion (eue denieng the
 order that hath bought them (for eue
 one of them taketh on him to sell the
 for money that, whych God in Christe
 hath bought the freely) and many shall fol
 low

The scrip
 ture was
 geue to le
 ade vs un
 to christe.

2. Pet. 2.1

Sectes of
 orders.

xv. 2.

How to knowe

how they? damnable wayes, by whom
the waye of trueth shalbe euell spoken
of (as thou seyst how the waye of trueth
is become heresye, sedycious, or cause
of insurrection, and breakynge of the
kynge's peace, and treason vnto hys ma-
iestie). And howe couetousnes wyl
sayned wordes shall they make man

2. pet. 2.3

Couetous chaundysle of you, Couetousnes is the
nes & desy conclusion: for couetousnes and ambi-
ce of ho- tion that is to saye, lucre and desyre of
noure is honoure is the synall ende of all false
the ende of prophetes and of all false teachers. Al-
al false do he vpon the popes false doctryne, whiche
ctrine and is the ende thereof and what seke they
thys whi- therby? Wherfore serueth purgatory?
the false But to purge thy purse and to polle the
prophetes and robbe both the end thy hepyes of
seke. house and landes and of all thou hast

Purgato that they maye be in honoure. Serueth
ry. not pardons for the same purpose?

Pardons Wherto pertaineth prayegeto sayntes

Prayege but to offer vnto theyr helpe? Wher-
to sayntes fore serueth confessyon but to sytte in

Confessio. thy conscience, and to make the fear

and tremble at what so euer they dreame,

and that thou worshippe them as

Goddess: and so foryth in al theyr tradi-

tyons ceremonies, and conturatyons

they serue not the lord, but theyr be-

lyes. And of theyr false expoundinge

the scripture, and drawyng it contrary

vnto

X Rom. 16.18

False prophetes.

c. lll.

unto the example of Christe and the apostles and holy prophetes vnto they be false ex-
amnable covetousnesse and synne am poudyng
upon take an example.
the scrip-
tues. Math. 16. 16.

Math. xvi. When Peter sayth to crist thou arte the sonne of the livinge god,
and Christe answered, thou arte Peter v. 18.

and upon thys roche I wyll blyde my
gregarys. By the roche interpret they
Peter. And then cometh the popes wyl
Peters successor, whether Peter wyl
wyl not see whether god wyl or wyl
not and though al the scripture say nay
any loch succeed you, and sayth loo I
in the roche the foundatyon and heed x 1 Cor. 10. 4.

of Christes church. Nowe sayth all the Christes
scripture that the roche is Christe, the sayth and
Gods worde As Christe sayth gods woz
Mat. vii. he that heareth my wordes & be is the mar. 7. 24
worth thereafter is lyke a man that bly-
roche and v. 25.

th on a roche. For the house that is bll not the
ed on gods worde wyl stande, though pope,
rauen shulde fall. And John. xv, Christe
John. 15. 5.

is the vine and we the braunches so
Christe the roche, the stocke and coun-
tis where on we be bilded. And paul. 1 Cor. 3. 11.

1 Cor. iii. calleth Christe our foundati-
on and all other, whether it be Peter or
Paul, he calleth our servants to pre-
terro succ-
Christe and to blyde be on hym. Of
four is but
therefore the pope be peters succour his
to preache

is to preach Christ only & other an
cropte

Al. 1.

cropte

How to know:

2 Cor. 11. 2

Eph. 2. 20

Math. 16. 18

Math. 16. 19

John. 12. 23

For he hath none. And. 11. cor. xi. pa
marish vs vnto Christ and dyueth
from all truste and confydence in ma
And Ephe. ii. sayeth Paul. Ye are bu
ded on the foundatyon of the Apost
i prophetes, that is on the worde wh
they preached, Christe beinge. Sayth, h
the hed corner stone, in whom euer
dyng coupled to gether groweth by
ed an holy temple in the lorde, in wh
also ye are bylt to gether and made
habytatyon for God in the spyrite a
Peter in the seconde of hys Epist p
byldeth vs on Christe, cōtrary vnto
Dope whiche byldeth vs on hym sel
Hel gates shall not preuaile agaynst
that is to saye, agaynst the congreg
yon that is bylt vpon Christes say
vpon gods worde. Now were the po
the rocke, hell gates could not preua
agaynst hym. For the hōle coulde not b
stone of the rocke and foundacyō w
re on it is bylte, were sure But the cō
trary se we in oure Dopes, For hel g
ces haue preuailed agaynst them ma
hundred yeres, and haue swalowed
up: yf gods word be true and the sc
es that are wyrtten of them: yee o
be true that we se with our eyes: I
geue the the keyes of heuē sayth Ch
he and not I geue And John. xi. af
the resurrecyon payed it and gaue
keyes

false prophetes.

e. liii

them all indifferently. What so ever thou byndest on erth, it shalbe bound in heauen, and whatsoever thou loose on erth it shalbe loosed in heauen. If this texte maketh the Pope what he will, and expoundeth it contrarye to all the scripture, contrarye to Christes practisinge, and the Apostles, and the prophetes. Nowe the scripture geueth recorde to hym selfe, And he expoundeth it selfe by an other open texte. If the Pope then can not bynde for his expolycie on the practisinge of Christe or of the Apostles prophetes an open texte, then is his expolycie a false doctrine. Christe expoundeth hym selfe. Matthei. xviii. sayenge: Ye brother synne agaynste me, rebuke me betwixte hym and the alone. If here the thou hast wronge thy brother if he here the not then take wyth one of two: so forth as it standeth in the texte, he concludeth sayenge to you, all what so ever ye bynde in erth shalbe bound in heauen and whatsoever ye loose on erth it shalbe loosed in heauen. Where byndynge is but to reueille them that synne and loosynge to geue them that repent. And John. Whose synnes ye forgiue they are forgiven whose synnes ye holde they are holden. And Paul. 1. Corinthio. v. byn

That expolycie is false whiche is agaynste the open scripture of agaynste the practising of Christe and of his apostles.

Math. 16. 19

1 Cor. 5. 4-7

A. ii.

deh

How to know:

2 Cor. 2. 7-10 beth, and. ii. Corinti. ii. loofeth after
same maner.

Byndinge Also thys bynding and loofynge
and loofing one power, & as he byndeth so loofeth
is one power, he, pea and byndeth fyrst yer he can loof
wer,

For who can loofe that is not bound
Howe what locuer Peter byndeth
hys successour (as he wyl be called & he
is not in deade the very successour
Satan) is not so to be vnderstande, the
Peter of the Pope hath power to
maunde a man to be in deadly synne
to be dāned or to go into hell capen
be thou in deadly synne, be thou dam
ned, goo thou to hell, goo thou to p
gatory For that expolition is contr
to the everlastyng testamēt that
hath made vnto vs in Christe. Ipe se
hys sonne Christe to loofe vs from
and dampnation and hell, and that
testifie vnto the worlde sente he hys
ciples. Actes. i. Paule also hath no
wer to destrope, but to edifye. ii. Co
and. xiii. How can Christe geue his
ciples power agaynst hym selfe and
gaynst hys everlastyng testamēt
he sende them to preache saluation,
geue them power to dampne who
luste What mercy and profite haue
in Christes deathe and in hys Gosp
of the Pope wherby he passeth all men
wikednesse hath power to sende wh

2 Cor. 10. 3 &
13-16.

False prophetes.

e. lxx.

to hell, and to dampne whom he
seeth we had the no cause, to call him
sus, that is to save sauer: but myghte
right call hym destroyer. Wherfore
in this byndynge is to be understode

What Je
sus signi:
fith.

Christe interpreteth it in the places
one reherceth & as the Apostles pra-
sed it, and is nothyng but to rebuke
of theyre synnes by preachinge the
man muste fyrst synne agaynst
the lawe per the Dope can bynde hym:

What bin
dunge mea
neth,

and a mā must fyrst synne agaynst
the lawe per he nedde to feare the wps
se. For cursynge and byndynge are

What cur
sunge mea-
neth.

with one and nothyng came to rebuke
man of hys synnes by gods lawe It
showeth also then that the loosynge is
in a like maner, and is nothyng but for
loosynge of synne to them that repent
by the preachinge of the promysse

What loo-
sunge mea-
neth,

by the God hath made in Christe in
whome onely we have all forgiveness
of synnes, as Christ interpreteth it and
the Apostles and Prophetes pra-
sed it. So it is a false power that the
Dope taketh on hym to loose gods la-
wes, as to geve a man licence to put as-
aye hys wyfe to whō god hath bound
ym and to binde the to chastite which
god commaundeth to mary, that is to
marrye them that burne and can not lyue
chaste. It is also a false power to binde

U. lll.

that

How to knowe

that whiche Gods worde maketh for
makinge synne in the creatures whiche
God hath made for mans ble.

The pope which so fast loseth & purgeth in purgatory, can not be all the loosinges & purgations that he hath either loose or purge our appetites & lusts & rebellions that is in us against the law of god. And yet the purginge of the is the right purgatory. Yet he can not purge that is a lyue, where he purgeth he that are dead. The apostles knewe no other waies to purge, but thow purginge gods worde which worde one is that, that purgeth the herte, as the

John. 153.

The pope
is Roben
goodfel-
lowe.

mayke se John. xv. Ye are pure, saye Christ, thow the worde. Now if he preacheth not to the whō he saith to be in purgatory, no more then he dwelleth as he is at a liue. Now the purgeth he the. The wyse is hime to robin goodfellow which sweepeth the house, washeth the dishes & purgeth all by night. But when day cometh there is nothig foude cleane.

Some man will say the pope bindeth the not that bindeth the selues. I answeare he that bindeth him selfe to the pope and had leue to haue his lyfe & soule ruled by the popes will the by the will of god by the popes worde then by the worde of god, is a foole. And he that had leue to be dead the fre is not wyse. And he that

False prophetes.

c. lxxvi

will not abyde in the freedom wherin
 Christ hath set vs. is also mad. And he
 that maketh dedly syn where none is &
 maketh causes of hatred betwene hym
 and god is not in his right wittes. For
 no mā cā bynde him selfe fur-
 ther thē he hath power ouer him self. He
 that is vnder þe power of another mā cā
 not binde hym selfe without licence, as
 son, daughter, wyfe seruante & subicte.
 Whether canst thou geue god þe which is
 not in thy power. Chastite canste thou
 not geue god. further thē god lendeth it
 to the. Yf thou cā not lyue chaste thou arte
 bounde to mary or to be damned. Last of
 all for what purpose thou byndest thy
 selfe must be sene. Yf thou doo it to ob-
 tayne thereby that whiche Christ hath
 purchased for the frely, so arte thou an
 infidell & hast no parte with Christ and
 so forthe. Yf thou wylt se moze of this
 matter loke in Deuterono. & ther Malte
 thou fynde it moze largely entrea ted.

Take an other ensāple of their false
 expounding the scripture. Christ sayth
 Mat. xxiii. The scribes & the Pharisees
 sit on Moyses seate, what so euer they
 sayd you obserue, that obserue and doo:
 but after they woordes doo not. So say
 our sophisters or ypocrites, lyue we ne-
 uer so abominable, yet is oure aucto-
 rite neuertheless. Doo as we teach
 therfoze

¶.iiii.

Another
 example,
 Math. 23.2

How to knowe

therfore (saye they) and not as we doe
And yet Christe sayth they spt on Mo-
ses seate, that is as longe as they teach
Moses do as they teache. For the lawe
of Moses is the lawe of God. But for
theyr owne traditōs and false doctrine
Christe rebuked the and disobeyed the
and taughte other to beware of theyr
leuen. So yf oure Wharrelles spte on
Christes seate & preache hym, we ought
to heare them: but when they spte on
theyr owne seate, then oughte we to be-
ware as well of theyr pestilēte doctrine
as of theyr abhominable spyunge.

The.ii.
Swerdes
are expōs-
ed. Luk. 22.

38

A phekypse where they fynde mencio-
made of a swerde, they turne it vnto the
pope power. The disciples sayd vnto
Christ. Luke. xxi. Lo here be two swer-
des. And christ answered two is prought
too, say they, the pope hath two swer-
des, the spirittuall swerde and the tem-
porall swerd. And therfore is, it lawfull
for hym to fyght and make warre.

Christe a while before he wente to his
passion, arch hys disciples sayeng/whē
I sente you oute wythout all prouisyō
lacke yf any thyng. And they sayde
mar. And he answered, but now let him
that hath a waier take it with him and
he that hath a scryppe lykewyse, and
let him that hath neuer a swerde sell his
cote and bye one. As who woulde saye,
if Mall

Luk. 22.36

Mat. 10. 10

mar. 6. 8.

Luk. 22.36

False Prophets. c. lvi

Malgo otherwyle now the the. Theſe
wente forth in ſayth of my worde
and my fathers promyſes and it ſedde
you and made brounſon for you and
was your ſwerde and ſpyde and deſ
ender: but now it ſhall go as thou rea-
deſt zacharias. xiii. I wyl ſmyte the the
garde and the ſhepe of the flocke ſhal be
ſcattered. Now ſhal my father leaue me
in the handes of the wyked and ye alſo
ſhall be forſaken and deſtitute of faith
and ſhall truſte in your ſelues in your
owne prouiſion and in your owne de-
fence. Chriſt gaue no commandemete,
but prophesied what ſulde happen. And
ther becauſe they vnderſtoode hym not,
answered here are two ſwerdes. And
Chriſt to make an ende of ſuch dabling
answered two is ynough. For yf he
had commanded euery man to be a
ſwerde, howe had two bene ynough?
Alſo yf two were ynough, and prety-
ned to the Pope onely, why are they al
commanded to be: euery man a ſwerde
by the ſwerde therfore Chriſt prophes-
ied that they ſulde be left vnto theire
owne defence. And two ſwerdes were
ynough: yea neuer a one had be ynough
for yf euery one the of had, had. x. ſwer-
des they woulde haue fled yee midnight.
In the ſame chapter of Luke not. xlii
ſhes theſe the forſaw texts. The diſciples
ſuch

How to Make the Snates
even at the last supper axed who shulde
be the greatest. And Christ rebuked the
and sayd, it was an heathenlike thinge
and ther shulde be no such thyng among
them, but that the greatest shulde be as
the smallest, and that to be greates was
to do service as Christe dyd. But thys
texte because it is dryghter then the son
that they can make no sophistry of it,
therfore wyll they not heare it nor lette
other know it.

FO as much now as thou partly
seyst the falschod of our prelates,
how all they study is to disfraue
vs and to kepe vs in darkenes, to
set ag gods in our consciences, & handle
vs at theyr pleasure & to leade vs wher
ther they lust: therfore, I red the, gette
the to gods worde and thereby trye all
doctrine, and agaynste that receaue no
thinge. Neyther any exposition contrary
vnto the open textes, neyther contrary
to the generall articles of the fayth, ne
the contrary to the lypynge and practis
spynge of Christe & of hys apostles. And
when they crye fathers fathers, reme
brye that it were the fathers that bothe
blynded and robbed the whole worlde
and broughte vs in to thys captiuitie
wher in these enforce to kepe vs still.
Forther moze as they of the olde tyme
are fathers to vs, soo shall these fowle
monsters

Fathers
fathers.

False Prophetes.

clviii

monsters be fathers to them that come after vs, and the ppoerites that folowe vs wyll crye of these and of theyr do-
 inges fathers fathers, as these crye, fa-
 thers fathers, of the p ar past. And as
 we seale our fathers, so dyd thei that ar
 paste seale thyr fathers, neyther were
 there in the worlde any other fathers
 then suche as we both se and seale this
 many hundred yeres, as theyr decrees
 bears recozde, and the stoyles and cro-
 nicles well testifie. Yf gods worde ap-
 pered any where thei agreed al agayne
 it. When they had brought that a clope
 then stroue they one w another aboute
 theyr owne traditions, and one Pope
 condemned anothers decrees and were
 some tyme two, yea thre popes at once
 And one byshop wente to law wth a-
 nother, & one cursed another for theyr
 owne fantasies and suche thynges as
 they had falsly gotten. And the greatest
 saintes are they that most defended the
 liberties of the church (as they call it)
 which they falsly gotte wth blyndynge
 gynges, neyther had the world any rest
 thys many hundred yeres for reforming
 of freres and monkes and ceasinge of
 seilmes that were amonge our clergy.
 And as for the holy doctours as Augu-
 stine, Hierom, Cipriane, Chrysostomus
 and Bede, wyll they not heare. Yf they
 wyll

How to shawe the snares
wrote any thyng negligently (as they
were men) that shawe they cleane con-
trary to theyr meanyng and therof tri-
umphy they. Those doctours knewe of
none auctorite that one by hope shulde
haue aboue another, neyther thoughte
or once dreamed that ever anye suche
shulde be yf anye such wylpernyng or of
pardons, or scrpyng of purgatory, as
they haue sayned.

How to scape the snares
of false Propheetes.

Miracles
miracles.

The wo-
man of is-
raell was a
solem mi-
racle.

And whē they crye miracles mi-
racles remembre that god hath
made an everlastyng testamēte
wyth vs in Christes bloude a-
gaynst whych we may receyue no mira-
cles no neither the preachyng of pauls
hym selfe yf he came agayn by his own
teachyng to the Galathians, neyther
yet the preachyng of the aunghels of he-
uen. Wherefore cyther they are no mira-
cles but they haue sayned them (as is
the miracle that saynte Peter halowed
Wesminster) or else, yf there be mira-
cles that confirme doctrine contrary to
Gods worde, then are they done of the
dewell (as the mayde of Ypswyche and
of Bente) to proue vs whether we wyl
elene fast to gods worde and to deerce
them that haue no loue to the trouth of
gods

of false prophetes .c.lxx.

Gods worde, nor luste to walke in hys lawes.

And for asmuch as they to disceane
wyth all arme them selues agaynst the
wyth all argumentes and perswasions
of fleshy wysdome, wyth worldly simi-
litudes, wyth shadowes, wyth false al-
legories, wyth false expositions of the
scriptures contrary vnto the luyng and
practisinge of Christe and the apostles
with hys & false miracles, wth false na-
mes dome ceremonies, wth dysgysse of
ppority, wyth the auctorities of the fa-
thers and last of all wyth the violence
of the tēporall sword, therefore do thou
contrary wyse arme thy selfe, to defende
the wyth all, as Paule teacheth in the
laste chapter to the Ephesiens. Spide
on the the sword of the spirit whych is
gods worde, & take to the the myde of
sayth, whiche is not to beleue a tale of
Robyn Hode or Gestus Romanorum
or of the cronicles, but to beleue Gods
worde that lasteth ever.

The ar-
mure of
the spirit
is
valde.

The arma-
re of a chri-
sten mā is
gods worde
and sayth. 17.
Eph. 6.16

And when the Pope wyth his fal-
shed chalengeth tēporall auctorite
aboue hyngs and Emperours: lette be-
foze the, the .v. and twente Chapter of
saynte Mathew. Where Christe com-
maunderth Peter to put vp hys sword
and sette befoze the Paule. ii. Cor. 10. 4.
Where he sayth the weapons of oure
warre

math. 26. 52.

2 Cor. 10. 4.

How to shape the snares
warre are not carnal thynges but might
in God to bypnye all vnderstandyng
in captiuite vnder the obediēce of christ
that is, the wcpōs are gods worde and
doctrine and not swerdes of pson and
stele, and set before the the doctrine of
Christ and of hys Apostles and theys
p̄artile.

Acts. 1. 23-26.

& 8. 14

& 11. 23-13

And when the pope calengeth auto-
rite ouer hys fellow bishoppes and ouer
all the congregation of Christe by suc-
cession of Peter set before the, the fyrst
of the Actes where Peter for all his au-
torite put no mā in the rowme of Ju-
das, but all the apostles chose two in-
differently and cast lottes desirynge god
to temper them that the lotte might fall
on the most ablest. And Actes. viii. the
apostles sente Peter, and in the. xi. call
hym to reheninge and to geue accom-
ptes of that he hath done.

Gal. 2. 11-14

And whē the Popes law cōmaūdeth
sayeng: though that the pope lyue neuer
so wykedly & draw wyth hym thousand
hys euell ensāple innumerable thousan-
des vnto hell, yet so, that no mā presume
to rebuke hym, for he is hed ouer all
no man ouer hym: set before the Gal.
ii. Where Paul rebuketh Peter openly.
And se how both, to the corinthians and
also to the Galatians, he wyll haue no
superior but Gods worde, and he that
coude

coude
becaus
and by
they c
wyll h
And
more t
and m
saye o
they) a
che is
thou b
Medyn
anoth
doo th
anoth
Woo
mo is
to hel
hym b
thynk
Christ
then t
come
therf
he so
wage
At
the h
wyll
more
articl

of false prophetes

c. 12.

coude teache better by gods word. And because when he reherſed his preaching and hys doinges vnto the hye apostles they coude improue nothyng, therfore wyll he be equal with the best.

And when the freeres saye, they doo moze then theyr durye when they preach and moze then they are bounde to, to Freeres be saye oure scrutice are we bounde (saye not bound they) and that is our dutie and to preache is moze then we are bounde to. Yet thou before the howe of Chyistes bloude Medynge hath bounde vs to loue one another with all oure myghte and to doo the vttermost of our power one to another. And Paule sayeth. 1. Corin. 16. 1 Cor. 16
Woo he vnto me yf I preache not: yea wo is vnto hym that hath wherewith to helpe hys neyghboure and to make hym better and doeth it not. Yf they thynke it moze the their durye to preach Chyist vnto you, the they thynke it moze then their dutie to praye that ye shoulde come to the knowlege of Chyiste. And therfore it is no meruill though they take so greate laboure yea and so greate wages also to kepe you still in darknes. And when they crye furiously holde the heretikes vnto the wall, and yf they wyll not reuoke burne the without any moze a do reason not with the, it is an article condemned, by the Fathers.

Set

How to shap the snates

1 pet. 3. 15.

Set thou before the the saying of Peter. i. Petri. iii. To all that are you be ready to geue and answere of the hope that is in you and that with meekenes. The fathers of the Jewes and the brethernes, whych had as greate auctorite ouer them as ours haue ouer vs, condemned in Christe and hys doctrine. Yf it be ynough to say the fathers haue condemned it, then are the Jewes to be holde excused: yea they are yet in the ryght way and we in the false. But and yf the Jewes be bounde to loke to the scripture and to se whether they fathers haue done ryght or wronge, then are we lyke wyle bounde to loke in the scripture whether oure fathers haue done right or wronge, and ought to beleue nothyng wryth out a reason of the scripture and auctorite of gods word.

And of thys maner defende thy self against al maner withednes, of our synners, armed all waye with gods word, wryth a stronge and stedfast faith therunto. Without gods word do nothing. And to hys word adde nothyng nether pull any thyng there from, as Moyses euery where teacheth the true god in the synagoge, & thy neybour wryth all our

How god ward scrupes. True god as he hath appointed the: not wryth thy good entent be lerned. is and good sele. Remember Paul was

cal

of false prophetes

c. lxi.

cast awaye of god for ever for his good
contente. **G**od requyeth obedient vnto
his worde and abhorreth all good
intentions and good zeales which are with
out godes worde. For they are nothing
like the playne ydolatre and worshipin
g of false godes.

And remembre, that **C**hriste is the
ende of all thyng. He only is oure rest
and place and he is oure peace. **E**phe
sorum seconde chapter. For as there
is no saluacion in anye other name,
so is there no peace in any other name.
Thou shalt neuer haue rest in thy soule
either shall the wounde of conscience e
uer cease to knowe thyne herte tyl thou
come at **C**hriste: tyl thou heare the glad
tydings, how that **G**od for his sake
hath forgotten the all felicity. Yf thou
truste in thy wythes there is no rest.
Thou shalt thinke, I haue not done
enough. Haue I done it with so greates
doyne as I wolde doo. Was I so glad
in doynge as I wolde be so retriue hel
pe at my neede? I haue leste thys o
ther vndone and loche lyke. Yf thou
truste in confessio, then shalt thou thin
ke. Haue I tolde alle. Haue I tolde
all the circumstances? Wyd I repente
enough? Had I as greates sorowe in
my repentance for my synnes as. I
had pleasure in doynge the. Lyke wylle

¶ l.

1 Sam. 15. 19. 20-26

In christe
is rest in **Eph 2. 14**
conscience
only.

The reherfall of that.

In our holy pardons and pygremage
gettest thou no rest. For thou seyst that
the very gods them selues whych sell
theyr pardons to good chepe or some
whyles geue them frely for glory sake
trust not therein the selues. They byde
colleges and make perpetuytes to be
prayed for, for ever and lade the lyp-
pes of theyr breyden or chaplaynes
wyth so many masses and diriges and
so longe scrupce, that I haue knowen
of some that haue byd the deuell take
theyr founders soules for impacience
and werynes of so paynfull labour.

**Do good
deades
trust in
Christ.**

As perteyninge to good deades the
foye, do the best thou canst and bespye
God to geue strength to do better day
ly, but in christ put thy trust and in thy
pardon and promyses that God hath
made the for his sake and on that rock
he byde thyne howse and there dwell.
For there only shalt thou be sure from
all stormes and tempestes and from
wyth assautes of oure wycked spirites
whych study wyth all falsheed to vnto
myne vs. And the God of all mercy ge
ue the grace so to doo, vnto whom
glory for ever. Amen.

**A compendious reherfall
of that whych goeth
before.**

that goeth before

c. lxxi



I have described vnto
you þe obedience of chyl-
dren seruantes, wyues
and subiettes. These
thre orders are of gods
making & þe rules ther
of are gods worde.

he that kepeth the shal be blessed al res-
py and he that breaketh the shal be cur-
sed. Yf any person of impacience of op-
pyness and rebellious mynde wyl
draw hym selfe from any of these, and
sette hym to any other order: let hym
not thynke thereby to annoy the venge-
ance of God in obeyenge rules & tra-
ditions of mans imagination. Yf thou
coldest thynke heed in the worshippe of
thy father and breakest hys command-
mentes, shuldest thou so escape? Or yf
thou payntedst thy masters image on a
wall and stekedst vp a candle before it
shuldest thou there wth make satisfac-
tion for the breaking of hys command-
mentes. Or yf thou warest a bletw cote
in the worshippe of the kynge & breakest
hys lawes shuldest thou so go quytter?
Let a māns wyfe make hys selfe a sylver
of the charterhouse & answere hys hus-
band whē he byddeth hys holde hys peace
or my brethren kepe silence for me & se-
whether she shal so escape And be thou
sure God is moze gelouise onte hys

The reherfall of that.

commandementes then man is ouer his
or then any mā is ouer his wyse.

Because we be blynde, God hath ap-
pointed in the scripture how we shoulde
serue hym and please hym. As percepti-
ge vnto his owne parson he is abundan-
ly pleased when we beleue his promises
and holy testamēte which he hath made
vnto vs in Christe, and for the mercy
wherby he there shewed vs loue his com-
maundementes. All bodily scrupel must
be done to man in gods steede. We must
geue obedyence, honoure, tolle, tribute
custome, and rente vnto whom they be-
longe. Then if thou haue ought more
to bestowe, geue vnto the poore which as-
keth here in Christes steede that we shoulde
mercy on them. If we kepe the comman-
dementes of loue then are we surer that
we fulfill the law in the syghte of God
and that oure blessinge shall be euerlast-
yng lyfe. Nowe when we obeye paci-
ently and wythoute grudgyng, cruel-
tyes that oppresse vs and persecute
vs and be kynde and mercifull to them
that are mercilesse to vs & doo the wo-
rke they cā to vs, and so take all fortune
patiently and kysse what so euer cross
God laierh on oure backs: then are we
surer that we kepe the commaundement
of loue.

**I declared that god hath take al vnto
grace**

that goeth before

c. lxxii

raunce in to hys owne hādes, and will
aunge al vnyght him self: ether by the
owers oꝝ offycers whiche are appoin
ed there to, oꝝ else, yf they be neglygens
e, he wyl sende hys curses vpon trans
gressours and destroye them wpth hys
crete iudgemētes. I shewed also that
whosoever auengeth hym selfe is dam
ed in the deade doynge and falleth in to
the handes of the temperall swerde, be
cause he taketh the offyce of God vpon
hym and robbeth God of hys most hye
honoure in that he wyl not pæpenitlye
brde hys iudgemēte. I shewed you of
the auctorite of princes, how thy are in
GODS stede and how the y maye not
reflysted doo they neuer so euell, they
must be reserued vnto the wiath of god
euer the later yf they commaunde to
do euell we must then dysobeye and say
we are other wise commaunded of god
not to ryse agaynst them. They
wyl say vs then sayst thou, Therefore
saye is a chrysten called, to sofre euil
e bytter deeth, for hys hopes sake
and because he wyl doo no euell. I
shewed also that the kynges and rulers
they neuer so euell are yet a great gylt
of the goodnesse of God and defende
from a thousande thynges that we
not.

I proued also that al mē without exce

E.iii.

pyon

The rehearsal of that
 ption are vnder the tempozall swerde
 whatsoeuer names they geue the clurke
 Because the prest is chosen out of the
 laye men to teach thys obediēce, is the
 a lawfull cause for hym to disobey
 Because he preacheth that the laye m
 shulde not stele is it therfoze lawfull fo
 hym to stele vnpunished? Because tho
 teachest me that I maye not kyll, o
 I doo the kynge must kyll me agayne
 is it therfoze lawfull for the ro kyll an
 goo freer? Or whether is it rather me
 that thou whych art my gyde to teach
 me the ryghte waye shuldest walke the
 rin before me? The prestes of the old
 law wth theyr hye Byshope Baro and
 all hys successours, though they wer
 anoynted by Gods cōmaundmēte and
 appoynted to serue God in hys temp
 and exempte from all offices & minist
 ringe of worldly matters, were yet ne
 werthelesse vnder the tēporall swerde
 if they brake the lawes. Chyiste saye
 Math. 26. 52. to Peter, all that take the swerde, w
 perypth by the swerde. Here is none ex
 ception: Paul sayth al soules must ob
 bey. Here is none exception. Paul hys
 selfe is here not exempte God sayeth
 Gen. 9. 6. Whosoever shedd māns bloo
 de, by man shall hys bloude be shed
 gayne. Here is none exception.
 Moys ouer Chyiste became poze
 mab

that goeth before

c. lxxiii

at othermen ryche, and bonde to make. The pope
other fre. He lefte also wryth hys dyscrep. hath alate
ples the lawe of loue. Now loue syeth that none
not hys owne profite: but hys neighbours of hys spys
loue seketh not hys owne fredome, but tes maye
becometh suertye and bounde to make be surety.
hys neybour fre. Damned therfore are
the spryualte by all the lawes of god
whiche thowse falsed and dysgyld
ypocryse haue soughte so greute ppo-
ryte, so greute ryches, so great auctozite
and so greute libertie, and haue so beg-
gered the laye and so broughte them in
subieccion and bondage and so despise
them, that they haue set by fraunchises
in al towne and villages for whosoc-
uer robbeth, moithereth or slepyeth them
and euē for traytours vnto the hynge
person.

I proued also that no kinge hath
power to graunte them such lybertie:
but are as wel damned for thei geuyn-
ge, as they for thei false purchasyng.
for as God geneth the father power
ouer his children: euen so geneth he hys
a commaundement to execute it, and
not to sofre the to do wykedy vnpun-
shed but vnto his vnnary, as thouma,
in le by hely the hy prest. &c. And as the
master hath auctozite ouer his seruaute
eue so hath he commaundement to gouce
as the. And as the husbād is heid ouer
hys

The rebekall of that
hys wyfereuen so hath he comaundmen-
te to rule hys appetytes and is damned
yf he suffre hys to be an whoze & a misse-
lyuer, or submyt hym selfe to hys ma-
ke hys hys heed. And eue in lyke maner
as god maketh the kynge heed ouer hys
realme euen so geteth he hym comaund-
ment to execute the lawes vpon ali me
indifferently. For the law is gods & not
the kynes. The kynge is but a seruan-
te to execute the law of god and not to
eule after hys own imaginacion.

I shewed also that the law and the
kynge are to be feared, as thynges that
were geuen in fyre and in thonder and
lyghteninge and tereble spgnes. I shew-
wed the cause why rulers ar euell & by
what meanes we myght obtayne bet-
ter. I shewed also how whollome tho-
se bitter medicynes euill pynces are to
ryghte Chyssen men.

I declared how they whiche God
hath made gouerners in þ world ought
te to rule yf they be chyste. They ought
to remember that they are heedes & ar-
mes, to defende the body to mynyster
peace health & wealth and euen to saue
the body, & þ they haue receaved they
offices of God to minister & to do serui-
ce vnto they brethren. Kynge subiecte,
Master seruante, are names in þ world
debut not in Chyste. In chyste we are
all

that goeth before

e. lxxv.

all one and euē brethren. No mā is hys
owne but we are all Christes seruantes
bought wth christes bloude. There
fore ought no man to seke hym selfe or
hys own p[ro]fyte but Christe and hys
wyl. In christe no man ruleth as a kin
ge hys subiectes, or a master his seruants
; but serueth as one hande doeth to
another & as the handes doo vnto the
fete & the fete to the hādes, as thou seest
1 Cor. xii. We also serue not as seruants
vnto masters: but as they which are
bought wth christes bloude serue chris
te hym selfe. We be here all seruantes
vnto christe. For what soeuer we doo
one to a nother in Christes name that
doo we vnto christe, & the rewarde of
that shall we receaue of Christe. The
kinge counteth hys comens christe hym
selfe and therfore doeth the seruice wil
lingly sekinge no more of them then is
sufficente to mayntene peace and vni
te and to defende the Realme. And they
obeye agayne wpyllingly & louingly as
vnto Christ. And of christe every man
seeketh hys rewarde.

Phil. 2. 21.

1 Cor. 12. 42

I warned the iudges that they take
not an ensample how to minister the
offices of oure spirituallite, whiche are
bought & solde to do the wyl of Dathan
but of the scripture whence they haue
theyr auctorite. Let that which is secret
abide

Math. 26. 56.
70-74

The reherfall of that
abyde secret tyll God open it, whych is
the iudge of secretes. For it is moze the
a cruell thyng to breake vp in to a mā
hert and to cōpell hym to put ether sou
le or body in leoperdy or to shame hym
selfe. Yf Peter that great pyller for fea
re of deeth forsoke hys master, oughte
we not to spare wrake consciences?

I declared how the kynge oughte to
tydde hys realme from the wylp tyran
ny of the ppoctytes & to bringe the ppo
ctytes vnder hys lawes: yea and howe
he ought to be lerned and to heare and
to loke vpo the causes hym selfe which
he wylpunysh & not to beleue the ppo
ctytes and to geue them hys swerde to
kyl whom they wyl.

The kynge oughte to counte what
he hath spent in the Dopes quarel sens
he was kynge. The fyrst viages cost be
pon. xiiii. hundred thousande poundes.
Rakens sens what hath be spēt by see
and lōde betwene vs & french men and
scottes & then in triumphes & in Amba
sades and what hath bene sent out of
the Realme secretly & all to mayntene
our holy father, & I doute not but that
wyl surmounte the some of. xl. or. l. hun
dred thousande poundes. For we had
not cause to spende one peny but for
our holy father. The kynge therfore
ought to make the pay this money ene
ry far

1 hundred 1000.
pound to 20000

that goeth befoze c.lxxij
ey farthinge, and sette it out of theyr
myters croles, mynes and all maner
treasure of the churche, and paye it to
hys comens agayne not þ onely whych
the Cardinall and hys Bpshopes com-
pelled the comens to lende & made the
swere wpth such an ensample of tyāny
as was neuer befoze thought on; but al
so all that he hath gadered of the. D:
else by the consente of the comens to ke-
pe it in store for the defence of the Real-
me. Yea the kynge ought to loke in the
cronycles what the Popes haue done
to kynges in tyme past & make the reſto-
re it also. And ought to take awaye fro
them theyr londes whych they haue go-
ten wpth theyr false prayer & reſtoze it
vnto the ryght heires agayne or wpth
consente and aduysmentie turne them
vnto the mayntenyng of the poze and
bryngyng of pouerth vertuouſly and
to mayntene necessary officers and mi-
nisters for to defend the comen welth.

Yf he wpll not do it: then ought the
comens to take pacience and to take it
for Gods scourge & to thinke that God
hath blynded the kynge for theyr synnes
sake and committe theyr causes to god
And then shall god make a scourge for
the & dyspue them out of his temple after
his wonderfull iudgemente.

The rehercall of that



Other syde I haue also vttered the wickednes of the spirituallite, the falsheed of the byshopes & suggelinge of the pope, & how they haue dysgyled the selues, borrowinge some of theyr pompe of the Jewes, and some of the gētyles and haue wpyth sotyll wyles turned the obedience that shuld be geuen to Gods ordinaunce vnto them selues. And how they haue put out Gods testamēte and Gods trueth & sette by theyr owne tradicions and lyes, in whych they haue taught the people to beleue and there by lytte in theyr consciences as God, & haue by that meanes robbed the world of londes and goodes, of peace & vniyte, and of all tēporall auctozite. and haue broughte the people in to the ignoraunce of god and haue heped the wyath of god vpon all realmes & namely vpon the kynges. Whō they haue robbed (I speake not of worldly thynges only) but eue of theyr very naturall wyttes. They make thē beleue that they are most christē, when they spue most abominably & wpyll suffere no man in theyr Realmes that beleueth on Christ, and that they are defenders of the fapth, when they burne the Gospell & promyses of God,
out

that goeth before c. lxvii
out of whych all sayth springeth.

I shewed how they haue mynistrred
christ, kynge & Emperoure out of theyr
rowmes, & how they haue made the a
seuerall kyngdome which they gotte at
the first in deceauing of princes, & now
peruerete the whole scripture to proue
that they haue such auctorite of God.
And lest the laye me shuld se how false-
ly they allege the places of the scripture
is the greatest cause of this persecutiō.

They haue fained confessiō for the
same purpose to stablysh theyr kyngdo
me with al. All secretes know they ther
by The Bishops knoweth the confessi-
on of whom he lusteth thowwe out all
hys dyoses. Yea and hys chaunceler co-
maundeth the goodly father to deliuer
it writte. The Pope, hys Cardinals &
Bishopes knowe the confessiō of the
Emperour kynges & of all lordes. And
by cōfessiō they know al theyr captiues
Yf any beleue in christe, by cōfessiō they
know him. Shyne thy selfe where thou
wylt, whether at syō chaetherhouse or
at the obseruañtes thy cōfessiō is kno-
wen well ynough, And thou, yf thou be
true in Christ, arte wayted vpon. Won-
derfull are the thynges that therby are
wrought. The wyfe is feared and com-
pelled to bitter not hys owne onely but
also the secretes of hys husbände and
the

The rehearsal of that
the seruant the secretes of hys master,
Wclaydes that thozow confessyon they
quench the fayth of all the promyses of
god and take awaye the effecte and ver-
tue of al the sacramentes of Christe.

They haue also corrupte the Captes
lyues wyth lyes and fained myracles
and haue put many thynges out of the
sentence of greate curse, as reysynge of
rents and fynes and byrnyng men oute
of theyr houses, and whatsoeuer wy-
kednesse they them selues do, and haue
put a greate parte of the stoopes & cro-
nycles oute of the waye, lest they fal-
shedd shulde be seene. For there is no mys-
cheue or dysorder, whether it be in the
temperall regymente or else in the spy-
rytuall where of they are not the cheefe
causes and eue the very founteyne and
sprynge and as we saye, the well hecd
so that it is impossyble to preache agest
any myscheue excepte thou begynne at
them or to sette anye reformatiō in the
worlde excepte thou refoyme them first.
Now are thy indurate and though as
Pharao and wyl not bow vnto anye
ryghte waye or ordre. And therfore per-
secute they Gods word & the preachers
therof, and on the other side lye awaite
vnto all prynces & steere by all myscheues
in the worlde and sende them to warre
and occupye theyr myndes there wyth

that goeth before e. lxxvii

with other voluptuousnesse, lest they
should have lesse to heare the woide of
god & to sette an order in theyr realmes.

By the is al thyng mynistred & by the
are al kynges ruled: pe in euery kynges
conscience sit they per he be kyng and
persuade euery kyng what they lust &
make the both to belue what they wyl
and to doo what they wyl. Neither can
any kyng or anye realme haue rest for
theyr busynesses. Beholde kyng He-
ry the fyfte whō they sente out for soch
a purpose as they sente out oure king
that now is. He how the Realme is in-
habited. He whete the goodly townes
& theyr walles and the people that was
wonte to be in them at become & where
the bloudy fall of the realme is become
also. Turne thyne eyes whether thou
wylte and thou shalte se no thyng pro-
sperous but theyr soyle pollynge. With
that is flowynge water: pe and I trust
it wyl be mostly a full see.

In all theyr doinges though they pre-
tende outwardlye the honoure of God
or a comen wealth, theyr entente and se-
cret counsell is onely to bynge all vn-
der theyr power and to take oute of the
waye whosoener letteth them or is to
myghtye for the. As when they sende
pynces to Hierusalē to cōquere & holy
lande and to fyghte agens the Turkes.

What

The rebetfall of that

What so ever they pterende outwardly
ly they setre entente is, whyle the pyn
ces there conquere them moze by hope
rykes, to conquere they landes in the
meane season wyth they false ppoer
sy & to bynge all vnder the, which shoul
mayst easely perceave by that they will
not let vs knowe the sayth of churche
And when they are ones on hye, the are
they tyrantes a howe all cyrautes, whe
ther they be turkes o; sarasynes. Now
mynter they prouinge of testaments
How causes of wedlocke o; of any m
die intestate Yf a poze m^d die and lea
ue hys wyfe and halfe a dosen younge
chyliden and but one cow to fynde the
that wyl they haue for a mortuarp me
eplyse: let come of wyfe and chyliden
what wyl. Yea let any thinge be done
agaynst they pleasure and they wyl
interdyte the whole Realme sparyng
no person.

Reade the cronycles of Englonde
out of whych yet they haue put a grea
te parte of they wickednesse and thou
shalt fynde them all wayes both rebel
lions and disobediente to the kynges
also churisy and vnthankful, so that
when all the realme gaue the kynges
me what to mayntene hym in hys regn
re, they wolde not geue a myte. Consp
dyt the Roys of kyngs John where
doute

that goeth before.

clerk.

about not but they have put the best and
sayest for them selves and the worst of
kyng John, for I suppose they make
the cronicles them selves. Compare the
doinges there of holy church as they es
ter call it) vnto the lernynge of Christe
and of his Apostles. Did not the legate
of Rome assyle all the Lordes of the
realme of theyr due obedyence why che
they oughte to the kyng by the ordynas
se of God? wold he not have cursed the
kyng with his solemne pompe, because
he wolde have done that offyce whyrthe
God commaundeth euerye kyng to do
and wherfore God hath put the swerd
in euerye kynges hande: that is to wete
because kyng John wolde have pun
ished a wyked clark that had copied
falsse monye. The laye men that had
not done halfe so grate fautes muste
dye, but the clark muste goo scape free.
Dente not the Pope also vnto the kyn
g of Fraunce remission of hys synnes
to goo and conquire kyng Johns real
me. So now remission of synnes co
meth not by faith in the testamente that
God hath made in Christes bloude
but by fygheynge and muetherynge
of the Popes pleasure. Last of al was Peter pe
ter kyng John sayne to deliuer hys ce
rown vnto the legate and to yelde by
his realme vnto the pope, wherfore we

Y

hate

The rebetfall of that,

hate peter pence. They myght be called
the polling pence of false prophetes wel
prough. They care not by what myscha
nce they come by theyr purpose. Warre
and conquerynge of landes is theyr her
uice. The whiche the people are the
more they haue the pprophetes in reuer
ence the more they feare the and the more
they beleue in them. And they that con
quere other mens landes, whē they dye,
make the theyr heyrers. to be prayed for
for euer. Let there come one conqueste
more in the realme, and thou walte se
the gowpe as moch more as thei haue
yf they can kepe downe Gods worde
that theyr suggelynge come not to lygh
te. yea thou walte them take the real
me holt in to theyr handes and crow
ne one of the selues kyngs thereof. And
verely I se no other likelshode but that
the londe walbe moztly conquered. The
statutes of the scrypture promysse vs no
ne other soytane, is as moch as we de
nye Christ wth the wyked Jewes and
wyl not haue hym reygne ouer vs: but
wylbe still chyldern of darlines vnder
Antychriste and Antychristes possesse,
burnynge the Gospell of christ and de
fendynge a fayth that maye not stonde
wth hys holpe testamente.

Yf any man shedd blood in the church
it walbe interdycted, tyll he haue payd

that goeth before.

Act

for the halowynge. Yf he be not able the
parish must paye or else shall it stode all
wayes interbited. They wythe auenged
on the that neuer offeided. Ful wel pro-
phesied of the Paul in the second pte
to Timothee. iii. Some maill will say wold
hest thou that the shold fight in the chur-
ch unpunished. Nay but let the kinge of
heyme a punishment for the, as he doeth
for the that fight in hys palace and let
not all the parthe be troubled for one
fault. And as for they halowynge is the
suggeling of Antychrist. A christen man
is the temple of god & of the holy gooste
and halowed in christes blood. A Chris-
ten man is holpe in him selfe by reason
of the spyte that dwelleth in hym, and
the place where in he is holpe by reason
of hym, whether he be in the feild or
towne. A Christen husbande sancti-
fyeth an vnchristen wyfe and a Chris-
ten wyfe an vnchristen husbnde (as
concerninge the vse of matrimonye)
sayth Paul to the Corinthyans. Ye
now whyle we seke to be halowed in
Christe, we are founde vntoholpe and
must be halowed by the groundes of place
or walles, then byed Christe in dayes.
Now be it Antychrist must haue where
with to spyte in mens consciences and
to make them feare where is no feare &
to robbe the of theyr sayth and to make
them

2 Timoth. 3. 1-2-6

1 Cor. 7. 14

Y. ii.

them

The reherfall of that
the trust in that can not helpe them, and
to seeke holynesse of that whiche is not
hoip in it selfe.

After that the olde kynge of Fraunce
was brought downe oute of Italye,
marke what pagrauntes haue be played
ed & what are yet a playenge to separate
vs fro the Emperour (lest by the helpe
or ayde of vs he shoulde be able to re-
couer hys ryght of the pope) and to com-
ple vs to the French men whose myght
the Pope neuer abuseth to kepe the Em-
perour from Italye. What pteuapleth
it for anye kynge to mary hys doughter
or hys sonne or to make anye peace or
good ordynance for the wealth of hys
Realme for it shal no longer last them
it is profitable to them. They treason
is so secret that the worlde can not pre-
ceue it. They dyssemble those thynges
whych they are only cause of and fayne
dyscord amonge them selues when they
are most agreed. One shall holde this &
a nother shall dispute the contrary. But
the conclusyon shall be that most maynt-
einceth they falsheed though gods wyll
be neuer so contrarie. What haue they
wroughte in oure dayes yea and what
worke they yet, to the perpetuall disho-
nour of the kynge & rebuke of the Realme
and Name of al the nation in what
soeuer Realmes they goe.

that goeth before. clxxi

I bittered vnto you partly the malicy
ous blindnesse of the Byschop of Ros
cheſter hys tuggelunge hys conuerenge,
hys fory wylenes, hys bo pepe, his wyl
tunge, eentunge and shamefull abusynge
of the ſcyppture hys oxtaith and slogin
ge of heretikes and how he wold make
the Apostles auctours of blinde ceremo
nies wpythout ſygnifycatyon contrary
to theyr owne doctryne & haue ſet hym
for an enſample to iudge all other by.
Whatſoever thou art that readeſt this
I exhoite the in Chriſte, to compare his
ſermon and that which I haue writte &
the ſcripture to gether and iudge. There
ſhalt thou fynd of oure holy fathers au
thorite, and what it is to be greaie and
how to know the greateſt.

The ſoloweth the cauſe why I aſe me
ca not rule tēperall offices which is the
falſheed of the Byschopes. There ſhalt
thou fynde of myſtycles and ceremonies
wpythout ſygnifycatyon, of falſe annoin
tunge and lyenge ſygnys & falſe names
and how the ſpyritualte are diſguiſed in
falſheeb and how they rowle the people
in darknes and do al thyng in the latin
tonge and of theyr pety pylage, Theyr
pollunge is lyke a ſohynge conſumtion
where in a man cōplayneth of feblenes
and of ſayntnes and wortheth not whe
re hys dyſeaſe cometh, it is lyke a pocke

Y.iii.

that

The rebekall of that
that freateth inwarde and consumeth
the very mary of the bones.

There sayst thou the cause why it is
impossible for hynges to come to the
knowledge of the trouth. For þe spittes
saye alwayes for the and serue they ap
peyres at all popytes and shozow con
fession by and sell and betraie both
them, and all they true frendes, & laie
hapyes for them & neuer leue them till
they haue blinded them wpyth they cos
phrstry and haue broughte them in to
they nettes. And then when the hynges
is captiue they compell al the rest wpyth
violence of hys swerde. For yf any mā
wpyl not obeys them he is wpyght or wron
ge they cpte hym, suspende hym and cur
se or excommunicate hym. Yf he then o
bey not they cpte hym to þe plate, that
is to saye vnto the tempozall officers
to destroye hym, Last of all there tyn
dest thou the very cause of all persecu
tion, whpych is the preachinge agaynst
ypocryse.

Then come we to the sacramentes,
where thou sayst that the woorks of the
sacramente saueyth not, but the fayth in
the promys which the sacramente sig
nifyeth must stich be onely. There hast
thou that a prest is but a seruante to
teach only & what soeuer he taketh vpo
hym more then to preach & so mynster
the sa

that goeth before .i. lxxii.
the sacramentes of christ (whych is also
preachynge) is falshood.

Then cometh how they iuggle tho
row dome ceremonyes and how they
make marchaundyse wyth fapned woꝝ
des, penaunce, a pena et culpa, satisfac
tyon, attyre cpon character, purgatorie
pycke purse and how they confesse
they make the sacramentes and all the
promises of none effecte or value. Ther
seyst thou that absoluyng is but prea
ching the promises & cursing or excom
municating preaching the lawe of thery w
wer, & of thery heyres of falsse myracles &
of prayeng to sayntes. Ther seist thou
that ceremonyes dyd not the myracles
but sayth: euen as it was not Moyses
rodde that dyd the myracles but Moys
ses sayth in the promyse of God. Thou
seist also that to haue a faith where god
hath not a promyse is ydolatre. And
there also seyst thou how the Pope ex
alteth hym selfe above gods cōmaun
deth hym to obeye hys tyanny. Last of
all thou hast there no mā ought to prea
ch but he that is called.

Exod. 4.4

2. The. 2. 4.

Then foloweth the helpe brotherhood
monkes and freres. For Christ hath de
serued nought wyth them. For his sake
getteth thou no fauours thou must offer
vnto them helpe and then they praye
bitterly for the there seist thou that crist
is

The rehearsal of that that goeth.
is the only cause, yea and all the cause
why god doth oughte for vs & heareth
oure complaynte. And there hast thou
doctryne how to know and to be sure
that thou arte electe & hast Gods spire
in the. And hast there learning to trye the
doctryne of oure spirites.

The folow the foure senses of the scrip-
ture of whiche thye are no senses & the
fourth that is to wete the lptterall sence
whych is the very sence hath the pope ta-
ke to hym selfe. It maye have no other
meanynge the as it pleaseth hys father
hode, we must abyde hys interpretacyō.
And as his belles tynke so must we thin-
ke, though it be impossyble to gather a-
nye soche meanynge of the scripture.
Then hast thou the verye, vse of allego-
ries and how they are notynge but ex-
amples borrowid of the scripture to
expresse a terte or an open conclusyon
of the scripture and as it were to payn-
te it befoze thyne eyes, that thou mayst
seale the meanynge & the power of the
scripture in thyne herte. Then cometh
the vse of worldlye symplytudes, and
how they are false prophetes whiche
byynge a worldlye symplytude for anye
other purpose, save to expresse moze plai-
ly that which is cōtēned in an open tex-
te. And so are they also whiche drawe the
scripture contrary to the open places &
con

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